SPIRIT, SOUL AND BODY.

J. HUDSON BALL[illegible]D.

The Miracles God Can Do

To throw all the sunset colors -
Silver and crimson and flame -
Over the sky each evening, yet never
make them the same.

To slip back to the gate of dawning,
to guide the sun as it goes,
To sweeten the crystal snowflakes
and brighten the cheeks of a rose.

To bring out the stars with darkness
and make a path for the moon;
Give scent to the flower blossoms,
wind-songs, a wandering tune.

All of the things that man controls,
the visions that he makes true,
Never were half so wonderful as
the miracles God can do.

Helen Welshimer
- Girlhood Days

Samuel Suman
2/18

Spirit, Soul and Body

BY

Rev. J. Hudson Ballard, A.M.,

PRINCIPAL WILSON MEMORIAL ACADEMY.

Mildred Brubaker

NEW YORK:
Alliance Press Company,
692 EIGHTH AVENUE.

COPYRIGHT
A. B. SIMPSON
1910

Herald of His Coming
Box 3457 Terminal Annex
Los Angeles, California
90054

TO

MY MOTHER

PREFACE.

This book had its rise in two sermons delivered by the author before his deeply loved congregation in Gospel Tabernacle Church, Los Angeles, California. The sympathy there manifested in the spiritual relations of The Body and The Mind and the encouragement then given by these dear people led to a further study and extended presentation elsewhere of various divisions of this large subject. These are now gathered into somewhat of a whole, and with one or two added subjects are reluctantly laid before the thoughtful readers of the Church of the Lord Jesus Christ. The incompleteness and imperfection of the entire series of studies are too obvious to demand more than a mere acknowledgment on the part of the author of enforced responsibility therefor.

Throughout this series an effort has been made to hold the discussion true to three standards. First of all it has been endeavored to stay very close to the Word of God. Again the practical value of actual Christian experience has ever been kept in mind. In the third place scientific and technical errors

have been carefully guarded against. The book is not dogmatic, nor does it profess to be final. It is aimed to be suggestive and inspiring toward further study.

May the Lord be pleased to make this message a source of strength and purity among His people, by the power of the Holy Spirit, rather than a cause of confusion and uncertainty. If He shall condescend to do so all the Glory shall be His.

NYACK-ON-THE-HUDSON

MAY, 1910.

CONTENTS.

CHAPTER I.
The Importance of the Body..... 9

CHAPTER II.
The Importance of the Body..... 21
(Continued)

CHAPTER III.
How God Honors the Body..... 37

CHAPTER IV.
The Sins of the Body..... 62

CHAPTER V.
The Body and Religion..... 80

CHAPTER VI.
The Body and Religion..... 94
(Continued)

CHAPTER VII.
The Sins of the Mind.....130

CHAPTER VIII.
Sins of the Mind.....130

CHAPTER IX.
The Redemption of the Mind.....149

CHAPTER X.
The Sanctification of the Will.....171

CHAPTER XI.
The Sanctification of the Will.....183
(Continued)

CHAPTER XII.
The Sanctification of the Emotions.....201

CHAPTER XIII.
The Sanctification of the Emotions.....218
(Continued)

CHAPTER XIV.
Soul and Spirit 236

CHAPTER XV.
What is the Heart?.....248

Chapter I.

THE IMPORTANCE OF THE BODY.

IN order to appreciate the spiritual value of the body, and to give good heed to the Scriptural admonitions concerning the body, we must first come to realize its great importance in our Christian life. To some people it may appear strange that a book which aims to lead on to the deeper life in Christ should devote a large portion of its contents to the subject of the body. The body is generally considered by spiritual people to be crude and carnal, and not to be brought into the inner circle of spiritual consideration. But we need to have our attention called to the fact that the interests of the body make up almost our entire earthly life. Inasmuch as Christian experience does not consist in elusive dreams or in pictures of what we shall enjoy in heaven, but is made up of our actual daily life, it becomes apparent immediately that any element which influences a large portion of our daily life becomes a factor in our spiritual experience. This is true of the body. Careful consideration of the sub-

jects suggested in this chapter will impress the candid reader that the body occupies a place of supreme interest in the activities of our daily life, and for this reason it should be very carefully taken into account in our efforts to achieve complete spiritual victory while on earth. The statement that the body is exceedingly important is supported by the following considerations.

I. The body is important because of the Time it takes.

Under this heading mention may be made first of all of the time the body requires for sleep. Children sleep from 12 to 15 hours, aged persons from 5 to 8. The average time spent in sleep by an adult is just about eight hours per day, which is one-third of his entire earthly existence. This is a serious proportion of our earthly life to be appropriated entirely by the body. For it must be borne in mind that sleep is required by the body rather than by the mind. The mind does not grow weary, the will does not lose its force, the emotions do not become exhausted, but it is the body, the brain, the nerve system which wears out and must be refreshed by sleep. If we should go no further than this one point, the body would

be worthy of no small degree of consideration, inasmuch as its demand for sleep robs us of the voluntary use of one-third of our earthly life.

2. It takes a good amount of time to cleanse the body. It takes some people less time than it ought to take, but with those who attend to the proper care of the body as they should, considerable time is expended in this way. It costs more or less moreover to provide apparatus and material to cleanse the body. Even the soap that an adult person has used throughout his life, if converted into money, would amount to a surprisingly large missionary offering. All this time and the accompanying work and worry is to be charged up to the account of the body.

3. It takes a large amount of time to clothe the body. Some people dress for every meal and eat four times a day; and when it takes them an hour or two to dress, we have here an unusual portion of the day given up simply to clothing the body. If on that Great Day all the mirrors are permitted to tell their story, what revelations will be made. The average Christian spends more time in dressing and adorning his

body, or hers, than in clothing the soul with humility, or putting on the garments of praise. All the time spent in clothing our mortal frame goes to the account of the body.

4. It takes much time to house the body. It also calls for a great deal of effort and expense. We settle back comfortably in the cushioned pews at church and sing, "A tent or a cottage, what do I care," but we seem to care just the same; and all this care to comfortably, beautifully and healthfully house ourselves is for the body. The spirit is already housed within our mortal flesh so our time must be given to providing for the housing of the body itself. If all the time consumed in house hunting were considered alone, it would, for most people, amount to a greater period than the total time spent in searching for the riches of heaven. And this is all for the body.

5. The time required to feed the body is a large factor in this list. Three times a day, unless we are anti-breakfast cranks, must the body be fed; if we are English it may be four times or five. It may be we have read our Bibles or it may be we have not, but we must surely have our meal anyhow.

No matter how our spiritual interests suffer the need of the body for food is promptly and regularly attended to. We may not have time to pray, but we always have time to eat,—and this time at the end of a year amounts to hundreds of hours.

We have glanced at the time it takes to apply to the body a number of necessary things. Let us continue this inquiry by calling attention to the fact that it takes even more time to prepare these things for being applied to the body.

1. For instance, it takes a large amount of time to get the clothes ready to wear. There must be trips to the stores, with their accompanying amount of talking, fretting and weariness; there must be great attention given to matching colors and to harmonizing shades of cloth with the complexion of the skin, etc.; and then there must be the long and trying experience with the dressmaker or the tailor, and with all the fitting and trying on and altering this takes time indeed. And when we consider the amount of time someone has had to spend in hard labor in order to earn money enough to pay for all this, the time-total for the

clothing of the body is decidedly increased. We use up more brain matter over obtaining a new garment, as a rule, than we do in many times that number of hours spent in praying for the salvation of the lost. But how about the cloth: where did it come from? The man who sells it to us says it is all wool. It has taken a good while to make that cloth. A great many people have spent hours and hours working on it in the mills. And back of the mills is the amount of time to be added during which the farmer was raising the sheep which grew the wool, time extending from the perplexing experiences with the stubborn lamb through all the hours of watchful care over the growing animals until the wool was finally sent to market and sold. Other items of time might be included, but this is enough to remind us that in order simply to clothe the body dozens of people spend hundreds of hours preparing the clothes to be worn.

2. It takes a longer time to prepare a house for the body. Before the boards are put into the building they have to be worked on in the planing mill, and before they reach the planing mill they have to be cut in the forest and transported to the saw mill,—all

of which takes a great deal of time. If we were to count in this list the time during which the tree was growing—the tree that furnished the boards that went into a house for the body—the result would be greater. After the lumber and hardware is all prepared through these long-drawn-out processes of many years and is finally ready to be put into a house, the time consumed in actually constructing the building is considerable, especially if we count in the total time of all the men who work on the house. It takes the masons, the carpenters, the bricklayers, the painters, and above all the plumbers, a great many hours to get one "tent or a cottage" in condition to house three or four bodies. But to this list is to be added still the time which the owner has had to work in order to obtain money to pay for this house and the building of it. Often the savings of almost an entire life time are put into a house, which thus represents hours upon hours, years upon years, of hard work. All this time goes just for housing the body.

3. The time required to prepare food for use by the body is very great, and is seldom realized. The work of the woman who cooks

demands her attention a good while before the rest are called to the table; and after one meal, she must clean the dishes, put the room in order, and then start in peeling potatoes for the next meal, etc. This is repeated several times a day, week in and week out. All this is not for the soul, but for the body. An immense amount of expense, which represents time spent in earning money, would be spared if we did not need to eat. We would not need to build a kitchen to our house, nor a pantry, nor a dining room; we would not need to spend money for stoves and kitchen utensils, for a refrigerator, for table linen, silver, china or glass-ware. It would make a great difference indeed in our earthly life if we did not have to take so much time for things connected with the feeding of the body. But before the food comes to the house it already has a long history back of it. We must count in the hours when the poor farmer had to get out early mornings to sprinkle Paris green on his potato vines, it may be, in order to furnish potatoes for someone's body, and we must add the hours spent in sowing, cultivating, hoeing, weeding, digging and marketing the supplies

demanded by human bodies. To this moreover must be added the time given to raising cattle, to slaughtering them, to distributing them from the Meat Trust abattoir to the wholesalers and from the wholesalers to the retailers and from the retailers to the kitchens of those who are going to take this meat into their bodies. Just one ordinary dinner of beefsteak and potatoes, with one vegetable, one salad and a dessert, represents the consumption of an almost incredible amount of time and energy. Let us never forget that this entire list of hours and weeks and years goes down to the account of the body.

No one should say that these things are wrong, just because they take so much time. It is a part of God's plan for man to work, even if it does turn out to be a fact that practically all his work has to do with his body. This fact, indeed, only serves to emphasize the importance of the body in actual life, which, we must always remember, furnishes the occasion for spiritual life. If one were to say that nine-tenths of man's earthly existence is directly associated with the interests of the body, would he not be

speaking too conservatively? The longer this subject is considered the more probable it seems that it is more likely to be ninety-nine one-hundredths of our earthly life from first to last which we find given up to activities which center on our bodies. This is why a woman works all day, this is why a man goes early to his labor and returns wearied at night,—for the sake of the body.

But someone objects,—You have forgotten the years which the young spend in school, from 10 to 20 years, and this is all for the mind, and not for the body. A little further consideration of this objection proves it to be untrue. Why, we may ask, do the children go to school; is it because they are enamoured of learning, or because their parents are so devoted to culture? Hardly this. What is the real thing which drives them to school? Someone answers, It is that they may receive an education. And why do they need an education? They must have an education in order to make a good living. And for what do they need to make a good living? For the body,—that is all. The final demands of the body for housing, clothing, feeding, etc., are the things which drive the children to school. Money

is needed to purchase these things; and money cannot be obtained very easily without an education. If it were not for this, neither parents nor the State would make education compulsory. We send our boys to learn arithmetic in order that they may some day be able to buy clothes for themselves; we send our girls to learn grammar in order that they may some day be worthy of a husband who will provide a house for them; and we ourselves sometimes take advanced studies, and read up at home, in order that we may obtain a better position in the business world and perchance be surer of our ability to supply food for our own bodies. To be sure there is a very small amount of time given to literature and art for the simple enjoyment of these things in themselves, but with the average person this is almost too small to compute. Art for art's sake is extremely rare. This objection concerning school days being disposed of, it seems to remain an unchallenged statement that the demands of the body are connected with almost the entire sum of the earthly hours allotted to us by our Creator. If the body is so important as all this simply because of the time it takes, surely it

ought not to be neglected in studying the fundamental problems of a balanced and complete Christian life.

Chapter II.

THE IMPORTANCE OF THE BODY.

(Continued.)

THERE are many more reasons in addition to those brought forth in the preceding chapter why the body occupies a position of very great importance in our earthly life. We shall proceed to mention some of these, although they need not be given as extended a treatment as the first. It is to be borne in mind throughout the reading of these pages that the body is thus emphasized because through its evident domination of our earthly life, it is continually influencing our spiritual life. For this reason we must consider it carefully. Let us continue to note its importance.

II. The body is important because of its Burdens.

1. One of the burdens of the body is weariness. This is a very simple word, but there are thousands who experience such intense weariness as cannot be described in words. When one is thoroughly tired out life seems

to lose many of its reasons, and things look entirely different. An experience of complete and prolonged exhaustion is an awful thing to pass through. Now it is the body which grows weary. The mind and soul do not tire, but the body, the mechanism, becomes worn out and needs to be rested and restored. It is because deep weariness effects the actual experience of all who come under its power that we name it as one of the reasons why the body is important in spiritual life.

2. Another burden of the body is pain. It is not according to the theology of some of us to have much pain, but pain seems to be very inconsiderate of our theology and often comes in spite of our protesting. The world is full of pain,—Mrs. Eddy to the contrary notwithstanding. When acute pain reigns within us, it is for the time being the most real thing in the world to us. Pain is of the body. To be sure, there would be no pain if there were no mind to register the pain: but pain does not arise in the mind; it has its cause in some disturbance of the organs or tissues of the body. We can say therefore that pain is a bodily thing. Moreover, pain is very important because it

interferes with all our mental and spiritual activities. We cannot read the Bible or pray when we are in great pain, we scarcely can keep our thoughts in any orderly fashion at all.

3. Disease is another of the burdens of the body. We are constantly surrounded by disease-bearing bacteria, which slip into our organisms so easily to cause distress and death. Argue as we may and think as we please, it remains a fact nevertheless that the inhabitants of the world are practically all afflicted with disease of some form or degree. It is asserted by medical authorities that very few men and women are truly whole and healthy; either organic or functional disturbance interferes with the perfect life of almost every member of our human race. Practically no bodies are normal and true to the physical ideal. Now, disease weakens our power to think and meditate, bears down on our spirit, reduces our liberty for service, affects our attitude toward the world and in many other ways seriously interferes with our actual life,—even if it does not bring that life to an undesired end. We are are well justified in saying that disease, with its awful ravages

on the one hand, and its subtle inner influences on the other, is one of the burdens which makes the body an important factor in real life.

4. Among some of the other burdens of the body may be mentioned the loss of any of the senses. These five chief senses which we use so constantly are not appreciated until one of them is taken away. What a difference it makes in our actual life when the sense of hearing is removed or when we are bereft of the power to see! And all this, it must be remembered, is of the body, for the mind could still hear and the mind could still see if the bodily mechanism were unimpaired. There are thousands of people whose pleasure and manner of living is greatly interfered with and whose usefulness is seriously restricted and whose view of this world and grasp of its meaning is deeply affected, because just one of the five senses is destroyed. What a great amount of damage to our inner life can be wrought by some irregularity in this division of this body of ours!

5. Sometimes the body is wounded or crippled, or abnormally formed; and how great is this burden to those who have to

bear it. What a difference it makes in their lives, how it often turns years of expected sunshine into long drawn out days of darkness and sorrow. No one can appreciate the importance the body plays in daily life, until he has been visited with some affliction which deprives him of the full use of it, even for a brief season.

6. The question of temperature furnishes more burdens for the body. In the summer time it seems as if men and women devote their chiefest energies to keeping cool. They take expensive trips to the mountains and the seashore, and drink harmful cold drinks, and indulge in a great deal of fretting and worrying in an effort to keep from melting. They sit and fan themselves so vigorously that the body generates more heat through the exercise than the fan can remove. It is too hot to go to church, too hot to read the Bible, too hot to think. How strange that a few degrees change in temperature can so upset our life. In the winter all this is reversed. Every effort is made to keep warm. Far more money is spent in purchasing coal than was spent in the summer for buying refrigerator ice and cold drinks. We put on heavy clothing, invest in expen-

sive furs, eat a great deal of meat, close up all the windows, and are soon taken sick, which means more trouble of another kind, —all in an effort to keep the body warm. For we must ever remember that it is the body which grows hot in summer and cold in winter. The spirit is not affected directly by the temperature of the air, but the body is very sensitive to it. If the room is too warm, we cannot enjoy our Bibles; if the church is a little too cool, we cannot pay attention to the sermon, we are thinking of our bodies all the time. It seems as if throughout the entire year we are struggling with the temperature, trying to make it fit our body. What an immense amount of time and effort goes in this direction, and how constantly influential is the body, the cause of it all!

7. Among the burdens of the body is one which is seldom noticed but frequently effective,—bad air. Impure air has been responsible for many naps in prayer meeting, it has induced many cases of sickness and has rendered powerless many earnest sermons full of truth. The question of ventilation may seem a very worldly subject, but it has a remarkably close bearing on

religious life. It takes more religious zeal than most Christians possess to receive profit from a church service of any kind when the body is oppressed and the mind intoxicated by vitiated air. This, we must remember, is also one of the burdens of the body, and directly affects our spiritual life. All Satan has to do is to see that the air is tainted, and the preacher labors in vain, the Word of God comes without response. And yet there are some people who fail to see how the body has any direct bearing on religious experience.

In considering the preceding burdens of the body, and the many others which might be added, the value of the list is that they, through their presence in the body, produce a great effect in the mental life, which in turn closely conditions the spiritual life. Many spiritual irregularities which have been attributed to deliberate attacks of the arch-fiend, have much more to do with the pressure of some of the burdens of the body than with Satan. Of course it was he who caused man to sin and bring upon himself all these bodily afflictions. But that having been accomplished, Satan could have

safely left the field, for he had loaded upon man a list of physical irregularities which would follow him throughout his generations, and, whenever they appeared, affect seriously in one way or another his inner life, and thus directly interfere with the activities of his soul. For all of these reasons, surely the body should be considered a very important factor in religious life.

III. In the third place, the body is important because it is our only means of knowing the outside world.

1. All that we know of the world around us we have received through the body. The mind of course learned it and it retains the knowledge, but the mind learned it only as the body was willing to communicate the information to the mind. What do we know of an orange but those things we have learned of it through handling it, which means bodily touch, or through seeing it, which means bodily vision, or through eating it, which means bodily taste? The mind never came in contact with the orange, but the body did, and through the body, the mind was informed of the orange. All that we know of the fragrance of a flower, or the glory of a sunset, or the majesty of a range

of mountains, we have learned through some of the senses of the body. All that we know of the voice of our friends and the faces of our loved ones, we have learned through the body: our ears have heard, our hands have handled, or our eyes have seen, —and all these are bodily activities.

2. Moreover, all we know of the Word of God we know through the body. No reader of these lines has any knowledge of God's Word which he has not received through his bodily eyes as he has read it to himself, or his bodily ears as someone has read to him, or his bodily sense of touch, if he be blind and deaf. The Spirit of God, to be sure, interprets and illuminates the Word, but He never enlarges its meaning to our mind until our mind has first been informed of its presence and been given its statements. It lends added importance to the body to know that we are dependent entirely on it for our first knowledge of God's Word.

3. But we go farther still and see that we are entirely dependent upon the body for all the messages of truth and experiences of life which the Word of God brings. This follows from the fact that we owe to our

body and its communicating senses, the first knowledge of the Bible. There is seemingly in every human soul, independent of the body, a dim notion of a great supreme Being, but this, at its best, is very vague and practically meaningless for actual life. It is only through the works of God and more particularly the Word of God that we learn of the nature of God, and we have become acquainted with His works and His Word only by means of the body. The wonderful revelation of the character of God, the awful consequences of sin, the glorious hope of eternal life, and the sweet story of the Saviour—all of which means so much to the Christian—we owe to the willingness of the body to communicate to the mind. Our very salvation itself we may trace through the body as an absolutely essential link. We never would have known of the way of escape from sin and of the possibility of eternal life through grace if someone had not spoken it to our bodily ears, or placed it before our bodily eyes, by them to be communicated to the mind.

Such statements as these may seem extreme, but they are scientifically correct. Such examples as Miss Laura Bridgeman

and Miss Helen Keller prove these things to us. Recent years have demonstrated that Miss Keller has a superior mind, which of course she had potentially all her life. But with all her quick and strong mental ability what did she know of her mother, or of the relationship of a mother and daughter, until someone contrived a way of communicating these facts to her mind through her body? She was deprived of the use of only part of her bodily senses. She was not diseased or demented, but with all this, her inability to see and hear kept her shut up in a prison-cell of absolute darkness and gross ignorance, from which there was no escape until the body became the willing channel of communication to the mind. What did Miss Kellar know of the Bible, what did she know of God, what did she know of free Salvation until her body told it to her mind? If we have not thought about these things in this way before they may appear startling, but they are most certainly true. How important then is this body, which is the prison house of the mind, and which has the power to tell us wonders of the outside world, of people and things of God and heaven; which also early in life has the power to

close up every avenue to the mind and plunge us into unbroken darkness and loneliness! The longer we consider the body and the part it plays in actual life, the more we must be impressed with its great importance.

IV. The body is important, furthermore, because through it alone can the spirit express itself.

We have never yet seen a human being. We have never touched another personality, we have never really heard our dearest friend; we have simply come into contact through our bodies with some motions or conditions of their bodies. But the body is not the soul. The human spirit resides in the body, but it is not in any sense a part of the body, nor is the body a part of it. We say we hear someone speaking, but all we hear are the air vibrations set in motion by his vocal chords, which in turn are aroused to action by his mind. But he often has more in his mind than he can express with his tongue. Many people when they engae in marriage, marry bodies and not souls. A man marries fair skin, comely features, beautiful hair, symmetrical form. If some fair brides had been courted without the ar-

tificial bodily expedients which the Lord was not pleased to supply by nature, they would never have been courted at all. All this emphasizes the fact that the body is not the spirit. We can, after all, only guess at the real soul of another by watching what the body does and listening to what it says, and then comparing these activities with our own similar action when we have certain thoughts and emotions.

The inner life is much larger than we can express by the body. There are thoughts too delicate to put into words which would properly convey their meaning. There are emotions too deep to express in any bodily demonstration. No one has ever been fully satisfied with his own bodily expression of the fullness of love. The very best we can do many times seems so unsatisfactory, so coarse and crude, compared to the richness there is in our inner life. Even in religious demonstration we feel that our gestures and expressions fall very far short of expressing the glory in our soul. Often such demonstration becomes uncouth, queer, fantastic, repulsive—simply because the body cannot express correctly what is in the mind.

But with all this what little expression we do give of ourselves comes through the body and what little good we do for others must be done by the body. If we have a message to speak, the bodily lips must speak it; if we have a book or a letter to write, the bodily hand must write it; if we are to encourage some soul, that must be communicated in one way or another through the body; if we are to do a deed of mercy, the body must enact it. Whenever we attempt to show sympathy or instil hope or impress a warning, we do it by means of the body. We speak, we gesture, we unconsciously use facial expressions,—all of which are communicative, but all of which are bodily. Every one who preaches does it with his body; every Bible teacher teaches through his body; every missionary gives a message to the heathen by the use of his body; every soul that is saved, is saved because someone's body was made the willing link of communication between God and this man's need. Every form of personal influence and communication and every kind of secular and Christian activity is worked out through the body. An obvious exception to this is the ministry of prayer, but we

may learn later in the book that prayer is greatly dependent upon certain conditions in the body, and may be rendered practically powerless through a few simple irregularities of the physical mechanism. We can never praise God before our friends without using the body, we can never let them know how happy we are or what peace He has given us without expressing it through the body. All these considerations go far in increasing our reasons for believing in the great importance of the body in actual life.

* * * *

An attempt has now been made to show by four classes of facts how important the body is in daily life; and daily life means spiritual life. Spiritual life is not a world of dreams, or a series of hopes and aspirations. And in this actual experience of every day we find the body has a constant part and a controlling influence. It may seem out of place to consider the subject of the body when we are attempting to reach spiritual heights and depths, but a broader view of the matter will show us that it is particularly fitting that the body be considered, and be considered first of all. The saints have been praying toward the heav-

ens and digging into the unknown recesses of their own souls and warring against the devil and inventing various theories to account for their spiritual irregularities, and constructing elaborate formulas for building up their spiritual life: but they have been dwelling on these things to the exclusion of the body, which has been considered common, coarse and carnal, if not beneath their notice entirely. The facts of the case, however, reveal to us that the body has had a great part in the experiences of the saints all the time. We must therefore come back to the body and begin there to re-construct our spiritual processes. This is an unused path and we must for the most part cut our way through. May the Lord give us wisdom and courage to enter upon this phase of the subject frankly and sincerely. May He prepare us for a further consideration by deeply impressing us with the fact that no matter how much the soul and the mind have to do with spiritual life, the body has a great deal to do with it also, and that the controlling influence of the body in matters of the soul must first be discovered and then put under the power of the Spirit of God, before it will be of any use to go on to consider the higher things in themselves.

Chapter III.

HOW GOD HONORS THE BODY.

THE subject of the body demands the attention of all thoughtful Christians not only because of a multitude of reasons which are apparent on the purely human plane, but also because God Himself has given unmistakable evidence of his interest in the body, and has indicated in various ways the high value He places on it. Let us consider some of the ways in which God reveals His estimate of the human body.

I. God honors the body in forming it. To be sure they tell us that man comes from the apes and the apes from fish and fish from frogs and frogs from little bodies of slimy ooze, and so on down, but this fanciful ladder of evolution takes too much for granted. Above all, there is a great gap between the highest ape and the lowest man. The fact that animals can be listed up in somewhat of an ascending series, does not at all prove that they developed in this form from lowest to highest, each being generated by the form beneath it. It simply shows that there are many points in common in ani-

mal life, which is but natural to expect, and that there is sufficient variety and number of species in the animal world to furnish material for a very general classification. However, even if evolution were true, it would require the special working of a Divine Creator to produce such a superior being as man, physically, mentally and morally, out of such an unpromising beginning as a tiny cell of slimy ooze.

A careful study of the development of man must arouse sensations of devotion in every reverent mind. It is a fact that every human being is developed from a single delicate microscopic germ cell. This divides, grows and sub-divides until we have in the adult an immense colony of about 29,000,000,000,000 cells, all working together in marvelous co-ordination to carry out the complex chemical and mechanical functions of the human body. In practically every respect the egg cell of a human being cannot be found to differ from the egg cell of an animal far down in the series, for instance an ox or a dog, or from the egg cell of a plant like the onion. Each of these cells may have imbedded in it the same number of growth-directing chromosomes, and the

same chemical constituents. But in every instance the human egg cell will develop a human being and never anything else, and the egg cell of a dog or the egg cell of an onion will always produce its own species. No one can follow the marvelous story of embryology without seeing the hand of God in the development of the human body.

There are those who say that nature does all this. But what is nature, it is simply an abstraction and cannot be located or defined. No one has ever seen it, no one knows what it is: it is a convenient term for explaining the things we do not understand. There are those again who say that all these marvelous changes take place by the laws of nature. But laws have no energy, they are simply the expression of the methods according to which God works. The laws of nature are a classification of the sequences of nature: they are descriptive terms and not an energizing force. Natural law never does anything: it simply states how things are done. God Himself is the Source of the energy.

Our body then is the direct work of God; not actually created, however, because creation means the forming of something out of

nothing. God uses material in forming our bodies, but He Himself directs and causes their growth now just as truly as His own hand created the body of the first man. Our bodies are not the result of some fortuitous concourse of atoms, not formed by some blind force; they are not the results of accident, they have not happened so; they are the direct result of the plan and power of the Creator. No one can know the human body—so complicated, so delicately adjusted, so marvelous in its adequacy to meet every need, so complete in its chemical laboratory, so fine in its nervous balance, so fitted to a multitude of ends—and not know that all this has come because an intelligent and benevolent Being has caused it. Our bodies are His handiwork; no one can possess a human body and say that God does not care for him, for the body itself is a satisfactory testimony to the fact that God willed that person into existence and planned his life for him. This is the first way in which God honors the body,—by forming it.

II. God honors the body by giving His Son a human body. It was not because there were no other bodies in existence that

our bodily form was chosen for Jesus to inhabit; nor was it because God could not create other bodies. God's powers of creation and invention are infinite. Even if there were no other bodies already formed which were to be chosen rather than ours, He has unlimited powers of invention and could have devised any sort of body at all. He has also absolutely limitless powers of creation and could have formed any kind of body for His own Son. But He passed by all these innumerable possibilities and passed by any other bodies which may have been already created by Him, and chose for His Son the human body. So we read in Philippians ii. 7, 8: "He took upon Him the form of a servant and was made in the likeness of man, and being found in fashion as a man He humbled Himself and became obedient unto death."

The body in which God came to this world and manifested Himself to man was a normally complete human body. The body in which the Saviour offered up Himself for the sins of the world and from which He shed His blood to atone for the universe, was a human body. When Jesus arose from the dead in His glorified form, He still re-

tained the image of the human body. More than this, when He ascended into the heavens and sat down at the right hand of God, He took with Him the glorified human body. To-day a body is in heaven sitting on the throne of the Majesty on high. That body belongs to Jesus Christ and possesses the human form. What a wonderful thought that somewhere up in the heavens there is this very hour a living human body, glorified! Paul speaks of Him in I. Timothy ii. 5, as "The man Christ Jesus." And more than this, when He comes again He will come in this same human body. They will recognize Him because He will bear in His hands the wounds of the nails and in His side the bruise of the spear. That great sight which shall some day stir all the inhabitants of the earth to a degree to which they do not believe at present they could possibly be stirred, will be the sight of a human body descending on the clouds, radiant with glory, followed by a retinue of thousands of heavenly retainers,—the King of kings in the form of the body of man. This indeed is a most wonderful honor which God has bestowed upon our bodies.

III. God has honored the body by pur-

chasing it. This is told us in the 6th chapter of I. Corinthians, verses 19 and 20. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." It is one of the oldest and commonest messages of the Gospel, that Jesus by His own blood purchased the redemption of our souls. This verse tells us that at the same time He purchased our bodies.

The value of a thing is almost always indicated by the purchase price. A gem which costs five times as much as another gem, is by common consent considered to be five times as valuable. What shall we say then of the value God has placed on our bodies by paying for them the life of His own dear Son, which has a value beyond calculation! We look back to the cross with feelings of reverence and awe and unspeakable gratitude, as we remember that there He gave His own life for our souls, and this thought helps us to realize how precious indeed are our souls. We should look back once more and see that there at the same time He gave

His life, He gave His all, to purchase also our bodies. How precious in His sight therefore are our bodies, and how we should value and care for them! With all this we should remember that our bodies are no longer our own, but belong to Him, having been bought and paid for; ransomed, redeemed by the Lord. They are ours not to abuse, they are ours to use for Him and Him only.

IV. God honors the body, in the fourth place, by making the body the temple of His Spirit. I. Cor. vi. 19 tells us this, and also I. Cor. iii. 16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" "Know ye not that your body is the temple of the Holy Ghost?" It is exceedingly instructive to notice how all three persons of the Godhead are interested in the body of man. God the Father plans it, and God the Son takes upon Himself the same form, and God the Spirit makes this body His temple.

We would naturally expect the Scriptures to say that the soul or the spirit of man is the temple of the Holy Ghost, or at least we would expect the mind to be made His temple; but we find that to the body this

honor is given. This does not mean of course that the Holy Spirit sustains no special relation to the mind or to the spirit of man. We read in I. Cor. vi. 17 the unfathomable statement that "He that is joined unto the Lord is one Spirit." Whatever this does mean, we know its significance is very great. But with all this nevertheless the Scripture states that the particular temple of the Holy Spirit is the body of man, rather than his intellect, his emotions, his will, or his higher spiritual nature. Why the body is thus mentioned rather than any of the other parts of man we may not know, but that it is thus peculiarly honored there can be no doubt. Somewhere wrapped up in this statement that our bodies are the temples of the Holy Spirit there are probably meanings which are too deep for us to understand at present. If the Lord tarries we may come to know more what all this means. Our prayer should be that He who has chosen the body of man as His especial temple, may reveal to us what it all means for our body and our spirit.

V. God honors the body, moreover, by establishing between Himself and the body a most wonderful relationship. "Now the

body is for the Lord, and the Lord for the body" (I. Cor. vi. 13). The first part of this statement grows out of some of the facts we have just considered, particularly the truth that He has purchased our bodies. He has a right then to tell us that "the body is for the Lord." This must mean, in a negative sense, that the body is not for personal gratification and pleasure, or for selfish uses, or worldly activities. And it must mean, positively, that the body is, as the statement reads, particularly "for the Lord." He is willing to accept it, He really desires to have it, He can make use of it, it is of value to Him; and we can give Him pleasure by dedicating our bodies to His will. The body thus appears to be necessary to Him for the complete carrying out of His plan for the redemption of the world.

The second part of the statement is still more wonderful—the Lord is for the body. We talk much about the Lord for the soul, but here we learn that the Lord is for the body. He pledges Himself to attend to the interests of the body, to protect the body, to minister to the needs of the body, to keep the body in good repair, and, in short, to make it one of the objects of His never-

ceasing care and attention. This is also contrary to the generally accepted opinion that the body is too common and coarse for spiritual relationship. Nothing is common and coarse concerning which God says such wonderful things as these which He says concerning the body. These words help us to realize what great honor God bestows upon this body of ours.

VI. In the next place, we may say God honors the body by healing it. Jesus healed men during His earthly life and continues to do it since He has ascended. The subject is epitomized in Matthew viii. 16, 17—"When the even was come they brought unto Him many that were possessed with devils, and He cast out the spirits with His words and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses." This verse shows us both the scope and the basis of Christ's healing. He healed them all, no one was refused: this is still His willingness. As to the basis of His healing, we find it in His atonement work. He healed them because He "Himself took our infirmities and bare our sicknesses." He

forgives our sins because He has borne our sins; He likewise heals our bodies because He has borne our sicknesses. The two are on the same foundation. They are both purchased at the cross, with His blood, according to the complete plan of God.

This one portion of truth concerning the body is far more common than any other portion relating to the body. In fact in most circles of Christian interest, when the body is referred to it is generally understood that the Lord's healing is meant. This is both a good indication and a bad one. It is good because it shows that many of the saints are learning that God thinks enough of the body to heal it; but it is a bad indication because it reveals that very few saints think that God cares anything for the body apart from the healing of its diseases, which we are beginning to see is not true. Divine healing is not magnetic healing, or hypnotic healing, or psychic suggestion; it is not drug healing, or quack healing: it is simply the sweet direct touch of the finger of the Creator, just as was given to hundreds and thousands when Jesus was on earth; it is the same healing as that recorded in the Gospels.

But, because divine healing is true that is no reason why it should be made a hobby. It is strange that so many who accept this doctrine, immediately push it into a position of unscriptural importance. It is not by far the most important truth of the New Testament; it is not even the most important truth concerning the body, in the New Testament. There are many things far more necessary to know than the things of healing. The message of God for the body includes a great many truths that are just as important as the message of healing. Part I of this book, while it has for its general subject, The Body, does not have for its leading topic Divine Healing; because divine healing Scripturally conceived occupies a somewhat subordinate place in the Gospel for the body.

But with all this we must not be ashamed of our testimony to the truth of the Lord Jesus. Many times He has healed, when it has been unexpected; and every time He heals, it is really undeserved. When physicians fail, and their councils disagree, when drugs are powerless and sanitariums cannot cure, and all the fads have been tried in vain—the diet fad and the water fad, the

sunlight fad and the fresh air fad, the exercise fad and the vegetarian fad, the scant clothing fad and the massage fad, the temperature fad and the health food fad, and all the other dozens of healing fads—when all these have failed and hundreds of dollars have been spent and yet the suffering continues, then the Lord steps in and by one simple, mighty touch drives away all our diseases and makes us in an instant every whit whole, without money and without price! How strange it is that men and women, and especially those in the Church of Christ, should bitterly antagonize such a wonderful promise as this. The simplicity and the sweetness of the Lord's healing and the spiritual impulse accompanying the physical touch, make it an experience well worth being very ill in order to receive. The fact that God sometimes passes by the primary conditions of the spirit and the secondary conditions of the mind and reaches down to the common clay of the mortal body, touching it with His own finger and healing it by His own power shows that He honors it very much.

VII. God honors the body in the seventh place, by sanctifying it. That wonderful

passage in the 5th chapter of I. Thessalonians declares this truth most directly. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (vss. 23 and 24). In this passage the body is mentioned distinctly after mention has already been made of the spirit and soul, showing conclusively that the "body" must refer to our corporeal frame as quite distinct from the spiritual and mental portions of man. This verse puts the body on the same plane as the spirit and the soul, connecting them all by the same equalizing conjunction,—"Spirit and Soul and Body."

Paul enlarges a little upon what this sanctification means. The word sanctification in itself is a strong and significant Scriptural word and has a far wider application than most of its users understand. If the word stood alone without any qualifying expressions, the verse would still contain the most remarkable statement. But the Spirit writes, Sanctify you "wholly," impressing upon us that this sanctification, which includes the body as well as the spirit, is to

be entire, and to cover the entire subject in all its parts and to all its depths. The verse goes on to enlarge upon the promise, and says that the body, along with the other parts of man, is to be preserved unto the coming of the Lord. Not only that, but is to be preserved "blameless." Both of these words are really included in the largest meaning of the word sanctify, but the promise is taken apart for us and we are brought to see some of its special meanings. What can it mean to have the body preserved, and preserved blameless; to have the body sanctified and sanctified wholly? Whatever it means, we know that it is surely possible, for He who called us to this high calling is faithful, "who also will do it."

If those friends who make such a hobby and by-word of sanctification were to enlarge the meaning of their term to cover all that is pointed out in this verse, they would surely be far nearer the Scripture and their testimony would be far more acceptable to the hungry saints. Santification as it is generally conceived, means some narrow subjective inner experience, often expressed in terms which are Scripturally, logically and experimentally impossible, and frequently

promulgated to such extremes that all careful Christians are shocked. Our objection is not that this kind of sanctification is too large, but rather that it is not large enough. It is too small in its object and too narrow in its operations. Real sanctification means everything for the soul and everything for the mind, and, what most concerns us just now, everything for the body. The church has neglected the body so long that we are far behind in the knowledge of truth for the body, and we need to pray and search much in order to catch up with the revelation already grasped for the soul. Then we may begin to understand what this wonderful promise for the body means. It is surely safe to say that it means far more than anyone has yet experienced and even much more than anyone has yet understood. What an honor God bestows upon the body in thus lifting it to a level with the spirit and the soul in this most comprehensive work of entire sanctification!

VIII. Mention should be made in the last place of the fact that God honors the body by promising to raise it a glorified body. In Phil. iii. 20, 21, we may read, "Our citizenship is in heaven; from whence also we

look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto His glorious body." The expression "vile body," is unfortunate. It reflects the unscriptural attitude of the middle ages, when the body was considered carnal and corrupt and fit only for abuse and misuse: the spirit of asceticism is not the spirit of the New Testament. A better rendering of this clause is, "the body of our humiliation," or, "the body of our humbling," as given by some. The Lord does not mean to tell us that our bodies are vile and are to be abused, but that they belong to the portion of our life which lacks the glory and the honor. These will come in the next world. The body is to have a real part in this heavenly life. We learn this somewhat in detail in I. Thessalonians iv. and I. Corinthians xv., as well as in many other portions of the New Testament. The believers who have died are to be resurrected in body, and those who are living are to be translated in body. All the bodies then shall be glorified bodies like unto Christ's.

A common impression of heaven is that it is a land of unclothed spirits, floating around on fleecy clouds and yet somehow

managing to sit and play on a harp for several thousand years at a time. It is no wonder that this view of heaven does not appeal to many and that they wish to go there only because they do not want to go elsewhere. It is poor comfort to a man of activity to think that he shall spend eternity fingering a harp or lying on a cloud. Another view of heaven that appeals to many, is that it is to be a place chiefly of nothingness. We are to exist but that is all. According to this view our pleasure there will be in the fact that we have no bodies and enjoy no active life, no work to do, no burdens to bear, no responsibilities, hardly any thinking. We shall be happy because we shall forget everything and shall learn nothing new. We will blow around as invisible spirits, scarcely knowing that we exist, and yet knowing it enough to know that we do not know anything else. This with some modifications is the Buddhistic Nirvana. But such attenuated ghostliness does not appeal very strongly to healthy, thinking and working men and women in this life. Heaven is not a land of perfected laziness or a strange fading away place. It is a world of reality, as we can easily learn

from the Scripture: it is a real place as well as a condition. Not only is God there, but Christ is there, and in the form of a glorified human body. There is a city there with streets and walls. There are nations there and people with real bodies, because on their foreheads is to be inscribed His name. There are rivers and trees and fruit. There is a temple. And there are countless worlds —many of them probably worlds to be conquered. There is work to do, for "His servants shall serve Him." There will be far more responsibility in heaven than there is on earth. When the good and faithful servants were rewarded by their Master for care over a few things, the reward took the form of greater responsibility over much greater things. And so will it be in heaven when we are rewarded for the labors of the earthly life: we shall, if we have proven worthy, be given greater works to do.

The thing which most concerns us now however is the fact that we are to have bodies in heaven. We do not know just how they will be formed, or what shall be their chemical composition, but that need not concern us in the least. We know they shall be spiritual bodies, heavenly bodies,

glorified bodies; and we also know that they shall be real bodies and tangible bodies. Philippians iii. 21 tells us that they shall be fashioned "like unto His glorious body"; which means that the body that Christ bore after His resurrection is the pattern of the bodies we shall bear in glory. Now we know of His Body that He could see and be seen, that He could be handled, that He could speak to be heard and could even eat in their presence. It is true also that His body was not subject to the law of gravitation, that He could render Himself visible or invisible at will, and that He could pass through solid doors as readily as through an open doorway. It is quite probable that there was no blood in His body: that had all been shed. There are some Scriptural reasons, which we cannot enter into at this time, for believing that in our bodies as well as in His, the Spirit will entirely take the place of the blood, so that our flesh shall be literally permeated with the Spirit of God. It may seem that the expression "flesh and blood cannot inherit the kingdom of heaven" is opposed to all this statement concerning a body in heaven; but this verse probably wishes to teach us that heaven

cannot be obtained through human heredity. It also may be particularly worded, "flesh and blood," because in heaven the combination will not be flesh and blood, but flesh and bones; for we know from Jesus' own lips, that His glorified body with which He entered heaven, literally had flesh and bones —"spirit hath not flesh and bones as ye see Me have."

This body will not be subject to death or pain or even weariness. It will not have any of the burdens which have already been noticed as belonging to the earthly body. But this body can walk and work, can speak and sing, can see and be seen just as with Christ. There is some ground for believing that the relationship between the body and mind will be reversed in heaven. As it is now the mind is to a large extent subject to the body, and a slight disarrangement of bodily cells may interfere completely with the activities of the mind. Moreover while the mind can live in New York in one second and fly to San Francisco in the following second, it takes a long while to drag the body across the continent. In the heavenly life may it not be that then the body will be the complete servant of the

mind and will express the mind and obey the mind as readily as though it were itself purely spiritual? In those days it may be possible to think of a distant star in one second and to cause the mind to transfer our bodies to that same distant star in the very same second. Our bodies may work with all the inner energy of the emotions and move with the rapidity of thought. All this, however, is not absolutely certain: but the probabilities are that it will be much grander than anything we can now conceive. The wonderful fact remains that God is to honor our bodies by transforming them into glorified bodies, and these, so far as we know, we are to inhabit throughout eternity.

* * * *

We have now noted eight ways in which the Lord has particularly indicated His valuation of our body. Would that the Church valued the human body as much as the Heavenly Father values it; and would that the gospel for the body which is in the heart of God and in the text of Scripture were also in the understanding and experience of the people of God! There is one question we should ask ourselves before leaving this

division of our subject,—What relation is there between the present condition of sanctification in the earthly body and the future degree of glory in the heavenly body? Surely there must be some direct relationship between these two. There will undoubtedly be varying degrees of glory and reward in connection with our glorified bodies; and what would be a better basis upon which to determine these degrees of honor than that provided by the degree of sanctification of the body while we obtain on earth. This is a serious and a vital question and the Church of Christ needs to meditate on the matter. Surely because of future reward apart from any present blessing it is highly advisable to have our bodies as nearly wholly sanctified as possible. The sainted Dr. Chapell used to say that he believed translation would come as the culmination of a gradual experience of increasing Divine life in the soul and body on earth. He thought that the saints who were worthy would become less earthly and more heavenly, and still less worldly and still more heavenly, until soon the heavenly would predominate. And then, after a while, the heavenly would become almost absolute·

until some day, as the next natural step in the transformation, the saints would step right over from earth to heaven without a shock. What a stirring conception this is. Whether or not it is generally accepted to its fullest extent, it surely is true in principle. We should become so controlled by the Spirit of the Lord not only in soul, but also in body, that translation would not come to us as a shock or a great transition, but the next natural step upward, to which we had been leading through an unbroken process of transformation here on earth. Are we thus being changed, in spirit, in body?

Chapter IV.

THE SINS OF THE BODY.

WE now need to look at some of the sins of the body, in order to realize more deeply our need of the sanctification of the body. The complete list of the sins of the body would be very long. We shall not attempt to cover it, but shall instead glance at a few representative classes of bodily sins.

I. Sins of passion. Everyone who is abreast of the times is aware from his reading in the newspapers and magazines of the startling increase and spread of sensuality throughout the civilized world. France no longer is peculiar in this most undesirable condition of national morals. Wherever civilization has spread, the passions of the body are also conquering. In many heathen lands things are much worse, while in some of them conditions are not so bad. The highest society of our own land is unspeakably corrupt; but because of wealth, most of the facts never reach the outside world. The life of the poor, because of its particularly difficult circumstances and en-

vironments, offers occasion for an ever increasing number of the baser sins of the body. Our schools are infested by this awful influence, so that it is running a serious moral risk to send boys and girls to the common schools in these days. Things that used to be known only to adults are now common knowledge among the children of the grades. In the church also, this blasting influence is gaining ground. It is slowly creeping into the holiest circles, it is undermining many a religious life and ruining forever the usefulness of many public servants of the church. Everywhere this sin is working. There seems to be a rotten breath from hell silently sweeping over the country and quickening the bodies of men to the worst deeds possible. We seem to be getting back to the days preceding the fall of the Roman empire,—while on one hand our civilization is increasing and our intellectual conquests are growing, on the other hand the moral foundations of society are being swept away. The past teaches us that frequently the period of greatest intellectual activitiy was contemporaneous with a period of great moral looseness, in which

the grosser demands of the body seemed to rise up with unusual force.

We do not mean to say that the will has no place in this or any other form of bodily sin. The will, of course, is a final deciding factor; but in such sins as these the body furnishes the occasion and is the source of the stimulus. If it were not for the body, these sins would not be. The heading of this chapter, "Sins of the Body," needs to be underscored at the word Body. Most of these things are acknowledged sins, but they are not generally acknowledged to be sins of the body. We need to see that these things have their rise in the body and reach the place of control in our lives because the demands of the body are not dominated by the power of the Spirit of God. If only this one class of sins now under discussion was abolished from social and church life, what a wonderful difference it would make in the moral soundness and spiritual genuineness of the nation and the people of God. If this one class of sins was kept out of the schools, what years of bodily distress and mental incapacity and perverted moral views would be saved those who are now yielding to the body far ear-

lier than their progenitors were tempted to do. Satan is anticipating the years to come and by controlling the boys and girls in these unholy directions he is wrecking their lives for coming years. While the church is neglecting the body, Satan, who is fully aware of its strategic importance, is making great use of it in mortgaging by means of it the minds and souls of men.

II. Sins of appetite. The most widespread of these is the appetite for strong drink. This, we need to see, is a bodily sin. Certain portions of the nervous system become artificially stimulated and demand a continuance of that stimulation. It is not only because the mind is not convinced of the harmfulness of strong drink, or because the will of its own accord chooses to indulge in strong drink, or because the emotions are satisfied by the miserable mental results which follow indulgence in strong drink, but it is because the body demands this particular form of stimulant, that men drink. Because men are such slaves to their bodies in the matter of strong drink, not only is their bodily condition wrecked, but their minds are impaired and their souls are lost. There may be many reading these

lines who have never felt very directly or forcibly the awful effect of the indulgence in strong drink, but it must not be forgotten that thousands upon thousands of men and women, including a large percentage of our youth, are absolute slaves to this awful habit. And wherever strong drink comes, destruction follows. It takes the most prominent professional men and makes them outcasts; it brings to failure the most successful men of business; it destroys the intellectual powers of those most favorably gifted by nature in this respect; it takes the wealthiest and drags them down to the gutter. It has broken thousands of hearts, brought unspeakable agony to thousands of innocent lives, wrecked thousands of happy homes, dragged men to early graves who left behind them widows and fatherless children in the most distressing poverty, and above all, it has damned uncounted immortal souls. And all this awful list of darkness and destruction through strong drink must be laid at the door of the body, for intemperance is a sin of the body.

This curse is spreading even more rapidly than the blessings of civilization. When a ship carries a missionary or two to Africa

it is quite likely to have several hundred barrels of rum for the natives. The white man's whiskey penetrates farther inland than the white man with the Gospel. There are tribes of heathen who have never yet heard of Jesus or seen a Bible, but who are already being destroyed by the ravages of American rum. We may attempt to condemn the sin of England in forcing opium upon China, but what shall we say to that in the light of our own whiskey traffic with Africa? And all this because of the body! If somehow God could have arranged it that we might have gone through this life without this body, what an almost incalculable amount of trouble, sin and sorrow we would have been saved.

But strong drink is not the only unsanctified appetite of the body. There are many who need to learn what God thinks of the sin of wrong eating. This may be sinful because of the extravagant waste of money in pampering to abnormal and unhealthy appetites when there are millions in other lands who never know what it is not to be hungry. It may also be wrong because it induces disease in the body, and brings on other conditions which are not conducive to

clear thinking and earnest praying. There are some who are just as much the slaves of their stomachs for needless food in quantity and quality as others are slaves to strong drink. It means more than some think to be able to sit down and eat and drink to the glory of God, as the Scriptures require. If we were more careful in our eating, both as to kind and amount of food, there would be less disease in our bodies and less need for drugs or prayer. It is strange that some people can gormandize and overfeed themselves and then, when they become ill as the result, can turn pious at this strange and unexpected "visitation of Providence." If people would only learn how to feed themselves properly, they would find that from half to three-quarters of their bodily ailments and diseases were gone for good. It is a question how far we can go in praying for healing when our bodily condition is caused by sinful eating.

Mention should be made also of the use of drugs. Some of these artificial stimulants as opium, morphine, cocaine, and even medicinal drugs, have disastrous physical, mental and spiritual effects which are very little known. It is an alarming indication

of the times that even in our own land the use of opiates in private is increasing enormously. There are dozens of drug fiends to-day where there was but one a few years ago. These things not only undermine health and destroy mental powers, but pervert the moral sense and interfere most directly with spiritual experiences. They all center in the body.

III. Sins of adornment. It is apparent to all that the matter of adornment is a bodily thing, and so this class of bodily wrongs needs to be emphasized by underscoring the word Sins, for it is not apparent to all that many of the practices in this direction are wrong in the sight of God. Sins of adornment consist of two extremes, both of which are wrong. There are those on one hand who waste money on elaborate and unnecessary personal adorning, and who are very proud of their trimmed-up appearance: there are those on the other hand who waste spiritual energy on making themselves noticeably plain and who take great pride in their plainness.

It is unquestionably wrong, even as many magazines are contending, to wear as adornment those things which have cost pain and

suffering to innocent birds and beasts. It is unquestionably wrong to spend twice or ten times as much money as is necessary for clothes when the heathen world is crying for missionaries who can be supported on a few hundred dollars a year and dying for the lack of Bibles which can be sent them for a few pennies each. Again, it ought to be unquestionably wrong for people to be more conscious of their dress than of their condition of soul. There are thousands who spend more time before their mirrors than they do looking into the mirror of the Word of God and who are much more disturbed over some slight violation of the latest style or fad of society attire than they are over great spots of sin in their inner life and great wrongdoing to their fellow men. There are those who go to church to display their gowns and millinery and who are extremely self-conscious as they walk the Sunday streets and float down the aisles, aware of the eyes of others being upon them. All this is the most miserable and despicable form of pride, and God can have no power or place in lives which are controlled by these things. Those who are more concerned over the possible adverse criticism

of some other person on their own dress, than they are over the displeasure of God concerning perverseness of spirit, are in a sad and dangerous condition. It is strange how much money can be squandered on devising artificial attire for the body and how much time and interest can be devoted to preparing the body for a public parade. People seem to think that if they can only make a good impression outwardly that is the end of the matter. They forget that God looketh at the heart.

But mention must also be made of the corresponding sin of those who go to the opposite extreme in this matter of dress. There are those who take pleasure in being contrary to every conventionality of their day and whose minds are so narrow and whose hearts are so little as to think that God's special favor will rest upon them simply because they attire themselves in some manner different from the world. The peculiarity which is to characterize God's people is not to consist essentially in dress, but in a pure heart and in a zeal for good works. There are those who think that no matter how the heart and life may be, a certain degree of color in the dress or some-

thing worn on the body which happens to be worn by the people in general at the same time interferes so seriously with that person's relationship with God that there is no posibility of Divine favor until the colors are removed and the attire becomes noticeably contrary to all prevailing custom. These seem to think that if they only dress in a certain pronounced extreme of plainness, they may do almost anything else they wish and their dress will bring them the approval of God. No matter how they quarrel at home or slander their neighbors or gossip about their brethren and sisters or cheat their fellow-men in business, no matter how selfish and angry they are, if they only dress with great plainness, they are perfectly and continually accepted of God. How strange it is that men's hearts can become so narrow as to think that the favor of the Lord is bestowed upon human souls because they wear a certain style of garb or a certain cut of clothes or a certain unpopular system of fastening their garments together. There are people who would rather commit a great outward sin than take the hooks and eyes off their clothes and substitute buttons instead. Surely we cannot believe that God

is so small and narrow as to base His dealings with us on such meaningless and trivial things as these. It is the heart He looks at and the actual life He considers, and there may be more purity of heart with the ordinary dress of the day than there is with some strained attempt at peculiarity. It must be remembered also that there is the same danger of pride in plainness of dress as in undue elaborateness of dress. Without doubt there are many of the Lord's people who are proud of their plainness. This is just as wrong as to be proud of fanciness.

We do not mean to say that the place of dress has no value in Christian experience, for it has. But the best way to decide it is not to deal with the dress question, but to get the heart and mind controlled by the Holy Spirit; then the matter of personal adornment will be adjusted easily and naturally. If Satan cannot cause God's people to do things which are deliberately wrong, he will get them to riding hobbies or push them to foolish extremes in unessential things, and will still consider himself fairly successful. In doing these things with the saints he is reducing their influence and greatly breaking down their value for serv-

ice,—which of course is his purpose. If he can get them greatly excited over some thing which does not matter much either way he knows that in doing so he is keeping their attention from the more important things. What a large amount of energy has been used up over this question of dress, which should have been decided by one moment of careful, spiritually illuminated thinking. One touch of sanctified sense would have dispensed with the entire matter. But instead of that days and nights have been spent in agony, altar meetings have been held in abundance, prayer has gone forth by the hour, sermons have been preached which have exhausted the strength of the preacher and worn out the hearers, and a most disproportionate amount of spiritual energy has been wasted. The church has none too great resources of spiritual force and she cannot afford to dissipate her power over these comparatively unessential things. This subject may not appeal directly to some readers, but it is nevertheless a matter of record that thousands of very active, sincere Christians have been disturbed deeply over this question of dress and have consumed spiritual energy in this

direction which, if it had been turned upon the salvation of the lost or the evangelization of the world, would have accomplished something which was worth while.

IV. Sins of overwork. The body is the temple of the Holy Spirit and must not be put out of repair. The body also is closely associated with the working of the mind and both condition the activity of the spiritual life, as we shall see later. This is another reason why spiritual vigor demands a proper condition of body. Physical weariness may not be wrong in itself but considered in the light of these wider relations, it may often become so. The sin of overwork is rarely recognized as a sin, but judging from its effects in the spiritual life it may most certainly be sinful. There are some people in this world who are forced to work continually beyond their strength and are always exhausted, but most of us are not in this unfortunate condition. We nevertheless do a great amount of work which is unnecessary and unwisely timed. We work when we ought to pray and when we ought to rest before the Lord. There are thousands of Christian housewives who are robbing their spiritual life by slavish attention

to details of work. Not that carelessness and slovenliness should be encouraged; rather is it necessary for all the Lord's people to see that neatness and cleanliness in earthly affairs should accompany profession of Christ. But there are so many things that can be done around the house, especially in troubling with the needless and art-less germ-collecting bric-a-brac which takes time and gives no valuable return, that it is necessary for many of these busy workers to be delivered from bondage to such things. Often a woman who tells her pastor that she cannot take time for prayer and reading of the Word because she has so much to do around the house, can sit down for several hours when company unexpectedly arrives, and still the work does not greatly suffer,—which goes to show that if we really would we actually could take time for God.

Another phase of the sin of overwork is that which has to do with a bad physical preparation for the Lord's day. It is wrong for those who are not actually compelled to do so, to work their hardest on Saturday and stay up their latest, when, as a result, on the following day they are in no condi-

tion to attend to the Word of the Lord. How then can we say it is right to give to ourselves and to this passing life six days of our hardest labor and then to spend a good share of the Lord's day recuperating our exhausted bodies. Sunday is not to be the hospital for the other days of the week; it is not the last day, but the first day of the week, and we should prepare for no other day in the seven as we prepare for this sacred day. We should so arrange our work and order our sleeping that we would be fresher and more vigorous on the Lord's day than at any other time. He expects of us our best, and He should have it in respect to bodily condition as well as in everything else.

The practice of many Christian workers in laboring too hard without sufficient bodily rest, is also one of this class of the sins of the body. God has arranged it that our mental activity depends upon bodily conditions and he has also ordered that with very few exceptions our effectiveness in Christian work is dependent upon our general condition of mind. There is an element of personal quality in every successful experience of work for the Lord which

cannot be ignored. When the preacher is all tired out so that his mind does not work and his tongue can scarcely frame suitable words, when he is "dry" in his soul, it almost always follows that the people receive no blessing. When there is vigor of body, alertness of mind, and freshness of spirit, the service is pretty certain to be far more effective. It is a mistaken view of consecration to consider that we are to labor incessantly for the Lord until we are all used up. By so doing we not only destroy our immediate usefulness, but we induce disease and even bring on premature death. Why this should be we may not understand, but it is a sad fact that if we will, we are permitted to destroy ourselves even by unwise and zealous overwork in the service of the Lord. We owe it to our future ministry to keep ourselves rested and refreshed.

A prominent Christian worker who stands for the deep things of God was alighting at the Pacific Coast from a sleeping car after the long, hard journey across the continent. A zealous brother who welcomed him took courage to rebuke him gently, saying, "I am surprised, brother, to find you squandering the Lord's money by

riding in a sleeper." To this the sanctified traveler wisely replied, "I am not squandering the Lord's money; I am taking care of the Lord's body." Would that we all were as sensible in our sanctification as this man, and would that all Christians, especially Christian workers, realized that the proper care of the body, particularly as to food and rest, is a directly spiritual duty, and that a violation of the commonly accepted laws governing the care of the body is a violation of the laws of God and a sin against the spirit.

Let these four classes of sins of the body be sufficient for this division of our subject. Each class may be divided and elaborated to a great extent and to these four classes might be added many other groups. But these should be sufficient to remind us of the easy way in which the body makes it possible to sin and of the great variety of the sins of the body, and also of the wide bearing of the body upon the condition of the soul.

Chapter V.

THE BODY AND RELIGION.

LET us now look at some of the points of contact between this body of ours and our actual spiritual experience. We can not consider more than a few representative relations, but they will suggest many more to the thoughtful reader.

I. The first point to be considered in connection with the bearing of the body upon religious experience has to do with the subject of divine healing. Mention has already been made of the truth that the Lord heals our bodies. This we understand to be His highest will for all His children, and although only a few even occasionally reach this ideal privilege, yet nevertheless the possibility remains for all. Shall we glance at a phase of the subject which is not always considered? It is this: A diseased condition of the body almost always interferes directly with the activities of the spirit. When one is very weak, for instance, it is impossible for him to pray earnestly. When one is confined to his bed, he cannot go out and engage in Christian service. When one

has even a slight disorder it often makes it impossible for him to think sufficiently clearly to minister the Word to others. It takes but a little bodily affliction to keep the preacher from his pulpit, and thus deprive many people of the Word of God and the expected blessing. When one is suffering pain, how can he meditate on the things of the Lord. It takes often only a slight disorder in man's delicate digestive system to make it impossible to read the Scriptures with any appreciation. A sluggish circulation, a bad liver, a case of indigestion, or any one of a number of possible and common bodily disorders, will quite likely deprive us of lively interest in the activities of the Spirit, and for the time being render us spiritually inert and useless.

If there were no other reason for believing that it is God's will to heal our bodies, these considerations should furnish a reason which alone should be quite satisfactory. How can we be expected to believe that it is the Lord's will to have us in certain bodily conditions where we cannot work for Him, cannot read His Word, cannot think comfortably of Him and cannot even pray?

There are many who think that sick-

ness is sin. This statement should be corrected because sin comes directly between God and man while sickness does not. Sickness may be a result of sin in the individual, but it is not always so. There are many cases of sickness which are not to be traced to willful wrong doings on the part of the sufferer. But sickness surely becomes the tool of Satan when it interferes with the activities of our soul. A sanctified body consecrated as a living sacrifice unto the Lord ought by all means to be preserved a healthy body, normal in all its functions. Otherwise the work of the Spirit is directly interfered with. This statement should stand whether or not the general doctrine regarding divine healing is accepted as Scriptural. Aside from the doctrinal deliverance concerning divine healing, every honest, thinking Christian must surely admit that a sanctified body should mean a healthy body.

II. A distinct phase of the same general subject may next be noted in this discussion of the relation of the body to religion. It is the question of the place of spiritual discipline in bodily disease. Here again we are not dealing with the subject of divine healing as such, and those readers who have

not yet accepted that doctrine as Scriptural may nevertheless find it possible to acknowledge the reasonableness of the following considerations. In fact, a large proportion of those who are earnest advocates of divine healing, need to enlarge their view and see the matter of discipline in connection with the diseases of the body as they have not heretofore seen it. With those who accept healing as their Christian privilege, when there is a case of illness the first and generally the only thought is to send for the elders to be anointed and to claim the healing. In most instances this is wrong. What should be done is to inquire of the Lord first of all what is the meaning of the affliction. Such inquiry may bring to pass the fact that the sickness has no spiritual meaning at all; but it is very probable indeed that if the Holy Spirit is given full liberty of illumination He will reveal some spiritual significance of the disease at hand.

We may learn that sickness has been caused through carelessness and a lesson of caring for the body may be needed. It may have come because of overwork and may constitute a warning of the danger of greater disaster. It may be present because sin

has been committed. In such case surely the thing to do is not to send for the elders, but to confess the sin, and, as in the case of Job, there may be a speedy restoration as soon as the spiritual life is made right with God. Or again the affliction may come in order to work in some deeper lesson of patience or submission or sympathy,—something which can not or will not be learned in any other way. A great many of the afflictions which come to the body of the saints have this as their reason. Once more, disease may be in the body simply to give the believer an opportunity to conquer it by prayer or to offer an opportunity for the Lord to stretch forth His hand in healing. Many times the Lord surrounds us with enemies not because we have done wrong and need to be punished, but because we need the new experience and added strength of fighting to a glorious victory. These are only a few of the purposes of sickness,—its disciplinary value is varied and great.

If we are to believe the promises in the Word that God continually takes care of us and allows no dart of Satan to reach us without His permission, we must believe that all these distressing instances of pain

and disease have a purpose in the will of God. That purpose may not require that they remain permanently,—quite probably just the opposite. But nevertheless we are to learn what is their mission and are to receive their message. The thing to do therefore in case of a bodily disease is not to deal with it as a pure bodily disorder requiring simply a touch from the great Repairer, but we are to deal with it as a messenger from the Lord Himself and are to consider the healing of it as the item of least importance. When the spiritual discipline is completed the healing will come. But on the other hand, if in one way or another we obtain bodily relief before the lesson has been communicated to our soul, disease and pain may come again and again in an effort to bring us through the intended discipline.

III. One more fact in connection with the diseases of the body should be considered under the general heading of the body and religion. Satan has made the healing of the body a bait with which to ensnare the souls of thousands of God's children. In these days almost every successful religious movement has the element of bodily healing in it. What would Mr. Dowie's

work have been without the healing? And what success would Christian Science attain if it did not heal the body.

There are probably two great reasons for the success of Christian Science. One of these is that it makes it possible for man to live almost as he pleases without needing to fear the consequences of sin,—for there is no sin. Another reason is its achievements in healing mortal bodies. However this healing may be explained—and it most assuredly can be explained without referring it to the work of God—the fact remains that Christian Science is comparatively successful in physical healing. Now it is almost always this phase of the movement which appeals to people first and draws them into the rapidly increasing number of Christian Science adherents. Ask almost any Christian Scientist how he became one and you will learn that either he himself was healed or some friend of his was healed or some prominent person was healed, or in some other way a case of seemingly genuine bodily healing came to his attention and aroused his interest and enlisted his sympathy. Christian Science approaches the church on its worldly side and carries away

the careless unconsecrated Christian professors by the thousand. Anyone who actually accepts the tenets of Christian Science has no hope extended to him in the Bible for eternal life; for there is certainly no ground at all for expecting salvation for those who deny so absolutely the fundamental doctrines of the Word of God. This havoc of souls is caused through the cry of the body for healing.

While Christian Science attacks the unconsecrated element in the church, the consecrated side of the church is invaded by another class of workers in healing. These are often the religious fanatics and spiritual extremists who come with delightfully new doctrines and strange interpretations of the Scriptures, but almost always with a message for the healing of the body. And to these unsound teachers and irresponsible leaders the saints flock in great numbers. It is surprising how easily the saints are imposed upon and deceived. They are ready to believe almost any doctrine and to endorse almost any practice if only they see people healed. They will forsake the faithful leaders and the tried and true teachers, will leave their places of duty and respon-

sibility in the work of the Lord and will hand over all their money and sign over all their property to someone who comes along healing their body of pain and disease.

It must ever be remembered that the power to heal the body is no sign of divine approval. There are various ways by which bodily disease can be removed which do not at all require the interposition of the Lord. In all lands and in all times bodies have been healed without the use of remedies. The relics of the Roman Catholic church, the shrines of the saints, the holy places of many religions, priests, medicine men and kings, not to speak of the great army of mercenaries and fakirs,—all have caused thousands of bodies to be healed under circumstances which could not possibly give evidence of the presence of the omnipotent God. There is much power in the human body to heal itself and there is much power of one mind over another body, through natural laws, and, above all this, Satan has great power given unto him. When therefore a man asks the saints to believe in his message and follow his leadership, because he claims to be sent of God, and attempts to prove his professed divine commission by

healing the sick, he is not proving anything at all. Thousands have healed the sick who have never been sent of God. It is alarming how men can be controlled through relieving their body of its disorders. How strange that the church has not seen this, and that she continues pounding away on matters of hyper-spirituality while she religiously neglects the needs of the body and refusing to recognize its place in Christian experience. Meanwhile Satan is fully aware of the importance of the body, and is making the most of his knowledge. He is using the body as a bait and is extremely successful. If the church would give the body its place in the sanctified life, Satan could no longer work such devastation in the ranks of the saints.

IV. A very different phase of the relation of the body to religious experience is in the matter of fasting. Fasting has always occupied a subordinate place in the interest of the church at large, but there have always been a goodly number of believers who practiced it conscientiously. In recent years many have come into bondage on this subject,—a bondage which is very distressing to body and spirit both. The writer can

well remember when he was in school and was doing his best to fulfil the entire will of God, when the subject of fasting came to his mind with special power and made it seem necessary for him to abstain frequently from the regular meals of the day. At such times he would force himself to remain in his room, but his mind would be with those who were eating and the thoughts of food and the distant sound of the dishes would make the time one long-drawn-out period of bodily and mental agony. The natural demands of the body were present, as was to be expected, and when they were not satisfied they usurped the place of prominence in his thoughts. He was unable to read the Word of God or to pray: he was forming mental images of good things to eat. And often during the succeeding hours until the next meal he was in a condition of faintness which rendered the best grade of mental exercise impossible.

There are many others who force themselves in this way to abstain from food but do not gain any spiritual profit thereby. They think however they do, because they are laboring under the impression that by denying the demands of the body they are

"crucifying the flesh," and they expect God will compensate them with special favor. But all this is legalism of the worst kind. God's grace is not purchased by such things as these. To be sure there are conditions on which His grace is bestowed, but these conditions have their reason in things which have an essential spiritual value. There is no spiritual value in denying the lawful periodic requirements of the body for nourishment. Those who in this way attempt to obtain the favor of God are in great bondage to the law. It is reasonable and right that our bodies be properly nourished and physiological conditions make it highly advantageous to supply this nourishment at regular times.

The best time to fast is when our body is in such condition that abstinence from food enables us to continue mental or spiritual lines of thought. There are times when a Christian would give very much if he was not compelled by the forms of society to leave his quiet room and go downstairs to a public meal. In doing so he may break up a most desirable condition of mind and attitude of heart. After the meal his thoughts are scattered, his interests are diffused, his

mind cannot work keenly because of the digestive processes, and he may not for a very long while get back again to that much-to-be-desired condition of concentration and spiritual intensity which was broken up by going down to the meal. The time to fast is when we do not care for food and when eating would disturb us and interfere with our spiritual thinking. When we are attempting to fast and the thoughts of food usurp the chief place in our mind we ought far rather to eat lightly and get rid of the disturbing demands of the body,—and then we might be able to give ourselves to spiritual things.

Complete deliverance from the legalistic bondage in this matter never came to the writer until he took the New Testament and carefully studied all it had to say on the subject of fasting. Then he learned that fasting had its value not in an ascetic denial of the lawful requirements of the body, but in furnishing an opportunity for a continued predominance of spiritual interests. This subject like the question of dress, has often occupied an undue place in Christian thinking. Much energy has been wasted and lives have been sidetracked and rendered

temporarily useless or confused for lack of proper appreciation of the relation between fasting of the body and spiritual things.

Chapter VI.

THE BODY AND RELIGION.

(Continued)

V. A different and far more delicate subject under this general heading of the body and religion, is the subject of demonstrations. This is dangerous ground, and one who attempts to speak frankly on this subject is very likely to be excommunicated from one or the other portions of the church. For on this matter, as on many others, the people of God are inclined to divide by adopting opposing extremes. There is one class who believe that all demonstration is of the flesh and should be avoided, while there is another class who insist that no religious experience is genuine unless accompanied by a manifest demonstration. If we ever get a full gospel prayer book this petition should surely be included therein, "From either extreme, Good Lord deliver us, and keep us in the middle of the road." This petition even now should be offered most earnestly concerning the matter of demonstration,—for without doubt both ex-

tremes are wrong. Demonstration has a real place in religious life, but withal its place is subordinate.

We must remember the relation of bodily demonstration to mental conditions and spiritual states. We must remember that the very best the body can do is incomplete, unsatisfactory and crude compared to the emotions within. We need to see clearly that the demonstration even though it is so unsatisfactory as a representative of inward conditions, nevertheless has its entire value because it is thus representative of those conditions. No demonstration with the limbs or the body, no gestures, no sounds, no conditions of rigidity, none of these things has any value at all in itself. The only value is in that it is expressive of an inward condition. The thing to be judged therefore is not the demonstration, which is very crude, but the inward condition. Man looketh on the outward appearance, but the Lord searcheth the heart. Man desires outward activities and demonstrations but the Lord desires truth in the inward parts. If God sees the right condition within, he is satisfied, whether it is accompanied by extreme demonstration or

on the other hand is not evident at all to those who may be looking on.

This of course is a hard saying. It is hard to those at either extreme. Those who say that we cannot be saved without feeling it and that we cannot be sanctified without knowing it all over our body, who insist that every blessing will make us shout or laugh or leap or dance before the Lord, and that the greatest blessing will render our bodies absolutely powerless, overcome, prostrated by the power of God, cannot see this matter as above stated. They believe that when one loses his activity in demonstration he is losing his blessing, and that a fairly complete loss of public demonstration is the surest indication of a backslidden heart. To them the wonderful meetings are the meetings of great demonstration and the more noisy and active and varied the demonstration, the more remarkable is the blessing of the Lord. To them a quiet meeting is a meeting of spiritual deadness in which the Lord has no place. To them the coming of the Spirit upon His people is manifested invariably by physical evidences which cannot be concealed.

And then this is a hard saying to the

other camp. It is hard to those who believe that we must crucify the flesh in all its activity and insist upon the silence of the presence of God; to those who sing, "Blessed Quietness," with a physical as well as a spiritual significance; to those who believe that the Christians who make demonstration do so to substitute bodily energy for a spiritual life which does not exist within.

It is a blessed thing to see that both these classes of Christians may be right with God and both may be enjoying His blessings; that both of them may be earnest, honest and sincere, and that both will get to heaven,—with slight changes. But both need to see that what God is seeking is a condition of heart and life, regardless of any irregular physical manifestion of emotional intensity.

It may help us grasp the significance of demonstrations if we realize that they are often temperamental. This is very evident in nations. Any thoughtful person who could have known in advance that a great revival was to come to Wales would have predicted just such a wave of demonstrative experiences as actually did sweep over that land, for the Welsh are a demonstrative

people, like the Galatians of old. The French are similar in this respect and so are the Italians. But a great revival which would accomplish the same degree of spiritual results, coming to Canada or England proper, would not be accompanied by the same degree of physical demonstration, because the English are of a different temperament. When an Italian stands on the street corner talking to a friend, he talks with his entire body and makes gestures in the course of an ordinary conversation on the commonest subject which an Englishman would scarcely make if he was endeavoring to warn his friend from imminent death. These national traits hold true in religious experiences as well as in everything else. It is no sign of double grace because a Welshman shouts twice as loud in prayer meeting as an Englishman, nor is it an indication of a specially low grade of spirituality when a Canadian takes his blessing so very much more quietly than a Frenchman. These things belong to the strange qualities of national and individual temperament.

The same rule holds true of individuals as of nations. Different persons may differ greatly in their degree of outward expres-

sion of things. There are some who cannot take any ordinary pleasure without a great amount of physical manifestations of delight, while there are others who quietly smile and that is all. There are some who are driven to wildness and prostration by trouble, while others bow their heads and sit in silence. Why should not these personal differences of temperament hold in matters of religious experience? There is no question that they do. Very often the entire difference between two persons who profess to receive great blessings from the Lord, but who act very differently about the matter, is a difference of temperament. With one the emotion runs outward and manifests itself in his face, his voice, his gestures; while with the other it strikes inward and burns in the quiet depths of his being without giving any surface indication of its unseen surgings.

Some persons believe that when the Lord takes hold of a life He changes all these matters of temperament and reverses them. But as a matter of fact He very seldom interferes with personality. From all the evidence we gather in the Gospels, John was the same quiet, loving, abstract man after

his sanctification as before, and there is very little discernible difference between the earnest impetuosity of Peter after Pentecost and before; his zeal ran in a different direction but his personality and temperament was the same.

What a great deliverance it would be if the people of God would see this, and could realize that demonstration has really no direct value one way or the other. If it comes we are not to repress it, unless it should force us beyond the proprieties of decency and good manners and should take us beyond our self-control. "The spirit of the prophets is subject to the prophets," and no demonstration which gets away with us is justified by the Word of God. Aside from these dangerous extremes we should rejoice in every overflow of blessing which enlists the activity of our body and attempts to work out in this way some of the fulness in the heart.

But we must remember in this connection that great emotion may come without much divine dealing with the will; that demonstration is an emotional factor rather than a volitional one. Providing God has reached our will and done a real work in our heart

of hearts, let demonstration come if it will and let us glorify God in our bodily actions if we are so led. On the other hand if we know without doubt that God has spoken to our hearts and that our wills have met Him, let us be perfectly satisfied; even if no trait of outward demonstration follows. What God wants and all He wants is the right condition of heart, the proper attitude of will: given that, He is satisfied.

What distress there has been over this matter of demonstration! How much spiritual energy has been wasted seeking waves of nervous ecstasy and trying to work up actions of unnatural physical manifestation, while the real heart of the matter has been neglected. We have emphasized the non-essential form and have neglected the deeply essential inward condition. If the saints would but allow the Lord to deliver them from extreme views and disturbing bondage on the question of demonstration, and would become large hearted enough to rejoice with those who are demonstrative, and to believe in those who are not, and to be satisfied with themselves either way, providing they are assured that God has hold of their hearts, they would then find them-

selves on a spiritual plane far above that occupied by the majority who seek the Lord's blessing.

VI. We must glance at one more division of this very wide and practical subject of the relation of the body to religious experience. It may be stated in this way: Bodily conditions are very often misinterpreted as spiritual states and also very frequently control spiritual states. This particular topic is subject to so much investigation and in some form or other has such a direct bearing on spiritual life that one is at a loss to know what not to say.

Many Christians are more trustworthy barometers than the little instrument we hang outside our doors. Gloomy weather outside gives rise to gloomy states of mind. A heavy and depressing atmosphere outside is indicated by a tendency toward despondency in the heart, while on the other hand invigorating air and bright, sunny days have a most excellent influence on the soul. It is too bad that the saints are in such bondage to the weather, but it is true nevertheless. We have failed to see that the weather affects all people alike in many things. Everybody has a tendency to feel gloomy on

dark, drizzly days, and the worst sinner of all is inclined to whistle and smile when the sun shines brightly and birds are singing all around him. It is no indication of religion to feel free and vigorous on such days, nor is it any indication of backsliding to feel mentally dull on oppressive days.

The trouble is that we interpret these things as spiritual evidences while as a matter of fact they have nothing to do directly with our spiritual condition. But after we accept them as indicating spiritual facts we can very easily fall into the conditions of soul imagined, especially if it means a loss rather than a gain of spiritual power. Thus by believing that the Lord has forsaken us, simply because the oppression of the atmosphere makes us feel stupid, we soon will come into a condition of soul where the Lord actually has been cut off from fellowship with us by our own unbelieving action in the matter. How often we deceive ourselves by thinking we are spiritually blessed when it is simply the uplifting effect of a refreshing day. Our heart has not been reached and our life, at bottom, may be as far from the will of God as ever, but we feel good and we think all is well. Satan is called

the god of the air, or the atmosphere, which may be a suggestion of how he controls the souls of men by influencing them through the everchanging conditions of the earthly atmosphere. The saints are surely simple enough to allow him to control them very seriously in this way and if he had no other access to them than through the weather conditions he would still have the pleasurable soul experiences of most of them pretty well in his own hands.

Conditions within the body likewise affect the soul. When we have been eating indiscreetly and have not had sufficient sleep to rest our nerves; when we have not taken enough exercise and our circulation is sluggish, when we are cursed with a torpid liver,—then there is no end to the spiritual conflicts we suffer, all of them likely enough simply misinterpretations of bodily conditions. All our spiritual living involves a conscious activity of the mind and the activity of the mind is conditioned by the body. When the body is out of order it is so easy to mistake the effect for the cause and to think that inertia in spiritual matters comes from diseased spiritual conditions. This is one reason why it is highly advisable

for the saints to be healthy and well, and this is one reason why we need to learn to eat and drink to the glory of God, and this is one reason why it is a religious duty to rest our bodies and a spiritual activity to take physical exercise.

Times upon times the saints have been oppressed by "the devil," as they say, when as a matter of fact it was all in their liver. It may sound like a very unconservative statement but there is excellent ground nevertheless for believing that it is scientifically and spiritually correct to say that the liver causes us as much spiritual distress in the ups and downs of our experience as Satan himself. He does not trouble the ordinary Christian very much with personal attention and it is a question how deep access his representatives have to the inner lives of believers: all he has to do is to leave us alone and through our careless living and heedlessness in caring for our bodies we get out of order physically; then we lose our faith, as we think, and lose the joy of the Lord as we believe, and soon conclude that God has forsaken us. All because we have indigestion or the liver complaint!

Of course it is true that spiritual darkness

does come because God has actually been crowded out of our lives. It is a fine spiritual art to learn to distinguish between actual soul difficulty and the mental reflection of physical disorders; but it nevertheless remains a general truth that most of the spiritual fluctuations of the saints are traceable to bodily conditions and mental moods. As a rule they have no spiritual bearing until we are foolish enough to say that they have and then insist upon making it real.

If it were not so serious and pathetic it would be amusing to notice how completely most of the saints of God are subject to the conditions of their environment and the activities of their bodily frame. Some indigestible cabbage or too much proteid food at a meal may induce the conditions of restlessness and drowsiness which may be interpreted as a blackslidden state of the soul. When we fall asleep reading the Bible or while on our knees we must not unthinkingly blame it on Satan or attribute it to spiritual indifference. It may be caused by lack of rest or over eating. When we awaken in the morning and every slight duty seems a great burden, and every trivial irregularity an almost unbearable annoyance, we must

not always interpret it as a complete loss of our sanctification. It may be due to the fact that we have been exciting and exhausting our nerves without giving them sufficient opportunity to recuperate and lose their unnatural irritability. When we find ourselves inclined to criticize our brethren, to look on the dark side of everything and to question the promises of God, we must not only accuse ourselves of lack of love and shortage of faith, but we must most earnestly ask the Lord to set our liver right, for likely enough the trouble is there rather than in our heart. All this does not mean that sins can be explained by bodily conditions without involving the will, but it does mean that for those saints whose heart of hearts is earnestly intent upon being right with God, these surface irregularites are not to be laid to bad conditions of soul until we are sure that they are not caused by bad conditions of body.

This subject could be enlarged and applied very much farther, but the above suggestions, based as they are upon sound physiology and a careful and extended observation of actual Christian experience, will start us watching ourselves prayerfully.

* * * * * *

The first general division of this small volume is now ended. Throughout this section of the book the subject of The Body has been dealt with very incompletely and inadequately. But this subject, as a vital part of actual Christian experience, is given in a new setting. Instead of following the well beaten roads of commonly accepted doctrinal opinions we have attempted to reach the center of our soul's need by breaking some new paths. What has been said therefore is far from being finished and final. It is rather the early rough-hewing, which awaits more patient and skilful attention. Let the preceding chapters be suggestive rather than descriptive. May they be used to start us thinking, praying, watching ourselves and searching God's Word along the lines here indicated until we come to a much more nearly perfect understanding of the truth of God concerning our bodies in relation to our souls.

Chapter VII.

THE IMPORTANCE OF THE MIND.

WE come now to the second great division of man. The study of the human mind is attended by difficulties not found in connection with the body. The following chapters avoid, as far as possible, theoretical and uncertain features of this subject and give attention to those things most certainly true, although in many instances it does not follow that they are thereby most widely known and most frequently taken into consideration.

We shall approach this matter by considering first why the mind is important and why, therefore, it should be made a subject of prayerful study in a book like this.

I. The mind is important, first, because we all think. This is not true of many things men do. Only some persons sing, only some are successful in business, only some are called to preach (which is a merciful dispensation), only some are married; and there are many other things which apply to only a portion of the human race. But we all think. No matter what else we do or

what else we do not do, every person thinks,—at least we charitably assume so. Christians think and unbelievers think; rich people think, and poor people think; men and women both think; the learned and the ignorant all think,—in fact there is no exception to this absolutely universal activity of human life.

There are many sermons which apply to only a portion of the audience. A talk on honesty in business methods would not interest many in a congregation, a talk on household felicity would appeal especially to only a few, an exhortation to sing would be met by just a portion of the hearers, but a sermon on the mind applies to every living human being within the range of the preacher's voice,—for they all think. How important then is this subject, one which applies to every reader of this book without any possible exception. There are very few subjects which have an immediate and unquestioned application to any and every possible hearer or reader. Of these few the Mind is one.

II. The mind is important, in the next place, because we think all of the time. From the first moment of consciousness in the

morning throughout the entire day until we fall asleep at night we are constantly thinking: if we awaken for a few minutes during the night we immediately fall to thinking again and keep it up until we go to sleep once more. The only way to escape from thinking is to escape from consciousness and responsibility. The loss of consciousness really deprives us of sensation and ideation for the time being and in one sense we may be said to be not living mentally just then. At such times we do not think and in such conditions we are not responsible beings. At all other times, however, we are constantly engaged in thinking.

Suppose someone decides to spend half an hour absolutely without sinning. He says, I will not sin with my feet, so he binds his feet and cannot sin with them. He says, I will not sin with my hands, so he ties them behind his back, and does not sin with them. He decides he will not sin with his ears, and fills them with wax so that he cannot hear anything. He determines not to sin with his eyes, and he blindfolds himself and cannot see anything. He makes up his mind he will enjoy the rare experience of not sinning for half an hour with his

tongue, so he succeeds in gagging himself beyond the power of speech. Then he settles back to enjoy a few minutes of complete sinlessness, for he can do no wrong of any kind with his feet, his hands, his ears, his eyes, or even with his tongue. But all the time his busy mind goes on thinking and sinning,—if it be to sin—without a stop. To bind the body does not bind the mind. To make it physically impossible for the body to do wrong does not in any wise restrict the activities of the mind to do wrong. Though his body be tied and plugged and blinded and gagged, his mind keeps working away thinking, thinking, thinking, and sinning, sinning, the same as if the body was free. What an awful thing is the power of mind, and how important is the mind in our everyday life and our spiritual life!

III. We not only all think, and we not only think all of the time, but we think of all things, although of course not simultaneously. The ordinary limitations of space, which are so binding upon the activities of the body, do not apply to the mind. The body can act in one place only at one time, and if it wishes to act in a distant place it may be a long while before it can reach that

place. But the mind travels with the swiftness of thought and leaps from place to place and lives in one land and then in another, and roams from one house in one city to another house in a far distant city, and calls up one set of companions one second and an entirely different and separated set the next second,—all regardless of the limitations of space. Space means very little to the mind, it roams at large and lives where it will,—and sins where it will.

The mind is similarly unrestricted by the limitations of time. The body is bound firmly to the present and can act only in the present. What is past has gone forever, so far as the body is concerned, and what is future can in no wise be anticipated in the body. It can act only in the ever-flowing Now. But not so with the mind. The mind goes back into the past and by active recollection calls up again the experiences that have gone forever so far as the body is concerned, and lives over many times, often with a vividness equaling the original experience, the doing of the past. It digs up the things that should have been buried forever, and again and again goes through the experiences which, even in memory, cause the

emotions to stir with anger or fear or pleasure. It lives over once and again the forbidden experiences which have once actually occurred in the past and so multiplies them to a corresponding increase of their guilt.

And then the mind pushes forward into the future, totally regardless of the restrictions of the past and the binding powers of the present. It lays plans for months ahead and builds its air castles, lives in its dreams, and has a most satisfying life all within itself and belonging to the fanciful days of the future. Thousands of experiences of the mind projected into the future are never carried out in actual experience; yet they are almost as real to the inner life as though the body itself had engaged in them. Thus does the mind defy the forms of space and time in which all the experiences of the body are cast and wanders at will to live anywhere, in any time. In this sense it may be said we think of all things. Is this not an important part of our being which is active in all of us and is active in all of us all of the time and is active in all of us all of the time and concerning all things?

IV. The mind is important moreover be-

cause it is so easy to sin with the mind as compared to sinning with the body. This arises out of the facts already considered. We can sin so easily with the mind because we can sin so rapidly with the mind. The movement of thought is a thousand times more rapid than the movement of the body; it flies with the speed of light from place to place and from time to time. We can sin with the mind more easily than with the body because the consequences are seemingly lighter. A sin in the mind need not directly affect anyone else, while a sin with the body is very likely to.

We can sin with the mind, again, more easily than with the body because a sin in the mind need not be known to anyone else. If we strike a man with our fist it becomes public. If we steal with our hands or lie with our tongues sooner or later others know of it and we lose reputation accordingly, but we may sin the most heinous sin with our mind and no one may be aware of it. While we sit under the preaching of the Word of God our minds may be sinning. While we bend our knees in prayer or look kindly into the eyes of a friend, our mind may be full of thoughts of sin and no one

suspects it. We may maintain the most unblemished outward record while inwardly our minds are poisoned with frequent secret thoughts of sin.

Unless one carefully watches his own experience in this respect he does not realize how terribly easy it is to sin with the mind, and what an enormous amount of guilt accumulates on the soul through mental sins which we would not dare and sometimes would not care to carry into effect in the body. If anyone questions the fact that sins in the mind bring guilt to the soul, let him read the fifth chapter of Matthew, particularly verses 27 and 28, where Jesus, using a concrete case as an example, lays down the principle that although the sin in the mind may not have the same outward effects upon others which follow a sin in the body, yet nevertheless the same degree of guilt falls upon the soul for a mental sin as for a bodily sin.

V. The mind is important because thoughts help form character and indicate character. Proverbs xxiii. 7 tells us, "As he thinketh in his heart so is he." Not as he stands before the congregation to preach, nor as he rises in the public meeting to tes-

tify; not as he prays when others are listening or walks on parade when the world is watching; not as he bows and smiles in the activities of society, or talks to his friends; not as he dresses his body or controls his gait as he marches down the street,—but as he thinketh in his HEART so is he.

Very often the man in the heart is an entirely different man from the one the world knows and often there is a great discrepancy between the man of the heart and the man known to his best friend. How easy it is to think that because we can deceive the world by appearing one thing while in reality we are another, that we are also deceiving God. In fact many people deceive themselves in this matter and really come to think that they are what the world says they are, forgetting that God says they are just as they think in their hearts. The man inside is the real man, and the thoughts make up a very large proportion of this man inside. It is not the man who acts like a servant who is necessarily humble, but the man who has humble thoughts. If we fully realize that the thoughts of the heart determined our real standing before God and indicated our actu-

al character we would seek more earnestly for the mind to be sanctified.

VI. The mind is important because the thoughts will be judged. I. Cor. iv. 5: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart." This penetrating verse reminds us of the almost unwelcome fact that the thoughts of our mind as well as the deeds of our body are to be judged at the coming of the Lord. There are various other New Testament verses, such for instance as II. Cor. v. 10, which tell us that the deeds of the body are to come into judgment. This verse warns us that the hidden things of the mind, the unknown plans, the forbidden pleasures, the unworthy ideals and the untrue motives which no one on earth has known but ourselves, will be brought to light before the judgment seat of Christ.

This does not mean, undoubtedly, the thoughts belonging to the old life before we were saved. They, with all the other sinful records, have been washed away forever, if we are truly the Lord's. Nor does this mean that the judgment of our thoughts

at the Lord's coming is to determine the question of our salvation. That is settled for eternity when we truly receive the Lord Jesus Christ as our Saviour. This is not to be a judgment as to salvation or damnation, heaven or hell; but it is a judgment of works for reward. We find the general principles of the judgment indicated in I. Cor. iii. 11 to 15. There we learn that even though our deeds and thoughts are found unworthy, we ourselves shall be saved, so as by fire, but we shall lose much reward.

It is to be hoped that this judgment will be absolutely private between every soul and Christ. It is quite reasonable to believe that this will be so, for why should the Lord make public to others in that day, the hidden wickedness of our thoughts which had never been known to others on earth? But to have all these forbidden and forgotten thoughts brought to light and face us in His holy presence will be awful enough, even though no one else knows of them.

The doctrine of the judgment of the saints at Christ's second coming, and particularly the part of it which warns us that our thoughts and motives are to be judged, is one of the most serious messages of the

New Testament to the Church of God. How important is this mind of ours and how necessary that it be sanctified, when all its hidden activities are to be revealed before the Lord Jesus at His coming!

VII. The mind is important moreover because all the truth of God is received in the mind and held by the mind. This, in its bare statement, may seem unscriptural and unspiritual, but as a matter of fact it is both Scriptural and spiritual and correct scientifically.

One day the great teacher was walking with two of His disciples to a place called Emmaus. He knew all truth and, being God, He had all power so that He could impart truth in any way He wished; and moreover, being God, He knew all things so that He had a perfect understanding of the condition of the minds of the two disciples with whom He was walking, which is a point of advantage possessed by no human teacher. And now He wishes to teach them some things concerning Himself. And what does He do? "Then opened He their understanding, that they might understand the Scriptures" (Luke xxiv. 45). Even Christ, though He was God, could not teach the

disciples without opening their understanding, which means, of course, their minds. He had to touch their minds, for He had to put His message in their minds. It does not say He moved their emotions or influenced their souls or opened their hearts, but it does say He dealt with their understanding.

To be sure, it is very common for Christians to say the Lord teaches them in their hearts, but this is only one of the many ways in which the word "heart" is used when those who use it do not clearly understand what they mean by it. What is this "heart" we talk so much about in testimony meetings and write so much about in religious books? It surely cannot mean the physical organ located in our breast, and what it does mean, probably not one Christian in a thousand really comprehends. In the latter part of this book we shall attempt to find what light the Scripture throws on this expression. For the present it is sufficient for us to know that Jesus opened their understanding.

Whatever we believe about God we hold in our understanding. If we know the plan of salvation and know that Christ has died for us, we know it in our minds or else we do

not know it at all. Anyone who will think carefully and who knows how to think exactly, will see in a moment that all we know must be known in our minds. If we know that Christ is coming again, if we know the Bible is the Word of God, if we know that eternal life is the gift of God, if we know that love is the nature of God, we know it in our understanding. Every time we trust, during distress, in the love of God, we do so because our understanding has grasped the fact that God is love.

This does not mean that we can explain all these things, and it surely does not mean that all these things can be fully understood and appreciated, through the teaching of man. No number of volumes on dogmatic theology, no amount of instruction from human teachers, no degree of mental effort in our own strength, can bring us to know fully and appreciate the things of the Word of God. The Holy Spirit Himself must be the Master Teacher, using all these other means for His purpose, but adding to them something which they themselves do not contain. And yet, when He teaches us, He teaches our understanding as Jesus did.

If the Church of God had just one Sunday morning in which the understanding of all its members was quickened by the Spirit to understand the Scriptures, that would be the most wonderful day the church has ever known. The truth would be so plain, it would go so deep, it would be so forceful and remain forever. It matters little how earnest and how orthodox the preacher is, if those to whom he preaches do not have their understandings opened to understand the Scriptures. The sanctification of the mind is therefore most highly to be desired because only as we hold the truth of God in our minds do we hold it at all.

VIII. The mind is important, finally, because the mind determines our pleasure or displeasure in an experience much more than the external incident does itself. This subject is mentioned with reluctance lest it should be misunderstood, but a careful consideration of the matter will surely prove to every one that it is not the environment which determines our pleasure or displeasure, but our attitude toward it. Pleasure belongs to the realm of the mind rather than the objective world. This is not Christian Science. If one runs into a stone wall,

Christian Science says he did not do it at all, for the stone wall was not there. We do not deny the existence of the objective world: these things are all there. But we do insist upon the truth that it is not the things themselves, but our attitude toward them which determines our enjoyment or distress as we come into contact with them.

A piece of cheap candy may be offered to a little fellow who has spent his few unhappy years in poverty, and may cause him great delight. A piece of the very same kind of candy may be offered to a child of the rich and may cause him to cry in disgust and anger at the insult. In both cases the candy was the same, but the attitude of mind in the two boys was quite different. As a result one boy was filled with delight and another with disgust, all because their minds viewed the candy in different ways.

There are times when a certain condition of weather makes one man rejoice and another complain because of their different interests affected by the weather and their different views concerning the value of the weather. The weather is the same, but their minds concerning the weather are

quite different and so one rejoices while the other is downcast.

Two persons may sit in church under the same sermon. One may be annoyed and tortured by it while the other may be greatly uplifted. The difference is not in the sermon, for that is the same; not in their powers of hearing, for they both have good auditory organs; not in the comfort of their body, for they both sit in pews cushioned alike,—and yet one is wondering when the preacher will stop while the other is hoping that he will not stop for several hours. What does make the difference? Evidently each one's condition of mind.

Not only does the same thing appeal very differently to different persons, but the same thing appeals very differently to the same person at different times, as we all may easily learn in our own experience. It is a great thing to discover that the way our mind grasps an objective circumstance is the real determining factor of our emotion toward that circumstance, sometimes quite regardless of the nature of the circumstance itself.

A man may be informed over the 'phone that he has a relative as a visitor in his

home. For various reasons he may be greatly displeased at the news and may chafe all day over the incident, greatly dreading to go home in the evening. It may transpire after he gets home that the relative has brought him a very costly and greatly desired gift, which he himself has been unable to purchase for himself, though often wishing to do so. Immediately his condition of displeasure changes to one of pleasure, all because his mind grasps the significance of the relative's visit in a new light. The relative has not changed, the visit has not come to an end, but the mind sees things differently.

A person who may be informed that some great calamity has happened to a member of his family, will have emotions of great distress. If later he is told that the information was incorrect, it does not in any wise do away with the reality of those feelings of distress he has already experienced. The facts show that they were entirely ungrounded, but he did not understand it that way and his distress was real.

The story is often told of a poor woman expecting her landlord to call upon her for the rent which she did not have the money,

to pay, who, when she heard a knocking at the door hid herself in a closet and did not let the visitor in, expecting it was the landlord for his bill. On the following day she learned to her dismay that the unwelcomed visitor was none other than her pastor with money in his hand to help her pay her rent. The objective fact was that a friend with help was at the door, but her mind regarded the matter differently and consequently she spent several minutes of great fear, and was in bodily as well as mental distress. It made no difference that the pastor was waiting to be admitted, her mind thought otherwise and so she trembled and grew pale.

These various examples serve to bring to light the very important principle now under consideration, namely, that it is not the circumstance which makes us unhappy, but our attitude toward it. If our minds were controlled by the Holy Spirit so that we always saw everything in the light of God's love, and with the understanding that all was under His care, life would be very different to us. Many of our troubles are in our mind, many of them never materialize and those which do are often much less se-

vere and much briefer than the mental distress we have brought upon ourselves in worrying about them.

As a matter of fact God never sends His children any trials and never will. He sends the circumstance, our own minds make it either a trial or a blessing. If our minds are in the power of the evil one, or are controlled by our own selfish nature, we see the dark side of the circumstance and call it a divine visitation, an affliction of providence, and awful trial. If our minds are purified and quickened by the uplifting Spirit of God we see the bright side of the circumstance and call it an opportunity for strengthening ourselves, another occasion for winning a great victory, a special blessing from the Lord. Cannot everyone see what all this would mean if it were followed out in every day life and if the mind were truly controlled by the Holy Spirit.

The significance of this one principle of the mental life is much wider and deeper than we dare indicate at present. Let the children of God carefully think about it while they put it to the test, and see if it is not true that they can make practically any circumstance of life a dark or a bright time

according as they regard it in their minds. Of course in order to do this we need a divine quickening in our mental nature for no human effort can produce this result. We may talk all we please about optimism and join as many "Keep Cheerful" clubs as we wish, and use all the latent native good cheer of our own nature, but with it all we cannot see the glory side until our minds are quickened by the Spirit of God Himself, and our intellects are truly sanctified.

Chapter VIII.

THE SINS OF THE MIND.

FROM the long list of sins of the mind we will consider just a few which are representative of the various classes.

I. Corrupt and evil thoughts. In these days when a spirit of lasciviousness has undermined society and is creeping even into the Church of God, corrupting the course of life in almost every form of human activity, we all need to guard most prayerfully against the prevalence of this evil in our thoughts. It is so easy to think impure thoughts because they can be indulged in the mind without any activity on the part of the body, and when everything but the person himself is entirely ignorant of their presence. The complete secrecy with which this line of bad thinking can be carried on makes it a great temptation and there are many who would not commit deeds or utter words, but who entertain to a very serious extent the thoughts concerning these forbidden things.

We have already noticed the fact that in the fifth chapter of Matthew, verses 27 and 28, Jesus, using a special case, tells

us distinctly that the thought of evil brings as much guilt upon a person as the bodily committing of the deed. The consequences to others are not the same, but personal stain of sin is as deep. While we cannot prevent these forbidden thoughts from suggesting themselves, we can at least refuse to entertain them. He who does entertain them, though his outward life be pure and proper, is corrupt and sinful in the sight of God. Even if he is engaged in the Lord's work, if his mind is the dwelling place or the occasional visiting place of forbidden thoughts he is not clean before the Lord.

II. Thoughts of Pride. Romans xii. 3 exhorts "Every man that is among you, not to think of himself more highly than he ought to think." It is interesting to note that this verse does not so much forbid a Christian strutting around like a peacock and displaying all his good points,—the ordinary conventionalities of society warn one against such a pompous parade. Nor does it especially forbid one to be constantly speaking about himself, boasting of his own merits,—the finer instincts of everyone who has been properly brought up prevent such

rudeness. The verse warns of something deeper and more subtle, namely of thinking proud thoughts.

There are many who would not for a moment consider strutting around and who have too good taste to boast continually of themselves, but in their own minds they are full of self-conceit, vain glory, and an impressive sense of their own worth. They are constantly sympathizing with themselves and consoling themselves because men have not recognized their merits. They dwell sweetly upon their own accomplishments and are persuaded in their minds that they are right in every thing and are of great value to the activities in which they take part. They are proud in heart, if not in outward life; in fact, in outward life they may be very humble, they may bow and scrape and smile and be the servant of everyone, and at the same time be exceedingly proud of that trait. They may be puffed up in mind over the fact that their brethren talk so much about their humility.

The sixth chapter of Esther tells us of the day when the king called Haman and asked him what should be done to the man whom the king delighted to honor. We read

there that Haman "thought in his heart," To whom would the king delight to do greater honor than to myself? So Haman devised the most elaborate procession for himself. He was to be robed with a king's robe, crowned with the king's crown, seated on the king's horse and announced by the king's messenger until all the city should know that Haman was the man whom the king delighted to honor. When the king heartily accepted Haman's suggestion as to the method of procedure, and then told him that he, Haman, should do all this to Mordecai the Jew who sat at the king's gate, Haman went out in an agony of selfishness, and very soon after that we read that he was hanging by a rope, dead.

It does not pay to think of ourselves more highly than we ought to think. Inward pride is so much subtler than the outward manifestation of it that many who assure themselves that they are truly humble, are continually offending the Holy Spirit and weakening their own service by harboring the boldest thoughts of selfish pride.

III. Another one of the sins of the mind is Doubt. Many consider doubt as a sin of the heart, but this raises the question again,

What is the heart? Whatever the heart may be, there is no doubt that unbelief has a prominent activity in the mind.

In Luke xxiv. 38, Jesus asked them, "Why are ye troubled and why do thoughts arise in your hearts?" Their doubt and distrust was either caused by or accompanied by a certain kind of thoughts arising in their hearts. As a matter of fact, doubt has its basis in the mind in the sense that at times of doubt our minds are not absolutely persuaded of the truth of God's Word. If we were perfectly sure that the Word of God is true, as true as we are that the person who signs his name to a check is honest, there would be no longer any doubt. We lack mental conviction in the matter. Our minds are not perfectly assured.

Now this assurance cannot come through human logic or the arguments and teachings of men; but although coming by the enlightening of the Holy Spirit, it nevertheless has its basis in the intellect. If our intellects accept absolutely the statement of God's Word we believe that statement, but the things we doubt are the things concerning which our intellect is not persuaded. If the Holy Spirit would but touch our minds

and convince them beyond question of all the truth of the Word of God, we would enjoy the delightful experience of living day after day in the constant exercise of unhesitating faith. It may be hard to see this point, but it is unquestionably a truth; the conviction of the mind as to the truth of God's Word is at the basis of faith, and the absence of this mental certainty from the Holy Spirit means doubt.

IV. Worry is a most common sin of the mind. Jesus rebukes it in Luke xii. 29, saying, "Seek not ye what ye shall eat nor what ye shall drink, neither be ye of doubtful mind,"—margin, "Live not in careful suspense." Here again we are met by the common statement that worry is caused by a heart out of order spiritually,—a statement which means nothing very definite to most people because they do not know just what they are speaking about when they use the word Heart in a spiritual sense.

Whatever may be the fundamental cause for worry it is difficult to trace it farther back than an unsanctified imagination. This seems to be what worry really is. The imagination is that mental faculty by which we live in other climes and conditions than

those immediately present; and worry is the picturing in the mind of conditions not present, or consequences which have not yet appeared. When one worries, he imagines evil things happening to him. He sees in his mind great sorrow or suffering, he lives through a long and remarkably vivid list of unhappy experiences, going over the same exquisite ground again and again in his imagination, dwelling fondly upon the details of the agony. Very few people have not at some time imagined themselves dying and dead, or have not attended their own funerals,—in imagination. Every time threatening indications appear, we immediately set to work to conjure up all the possible evils the indications may foreshadow.

The marvel is that God does not allow to come upon us all the terrible things we deliberately call up in imagination concerning ourselves. If He sent us one fourth of the trouble we experience in our minds, our condition would be most pitiable. Surely we could hardly blame Him for sending it all upon us since we so persistently hold to it in thought. How fortunate in this respect must be the condition of the horse and the dog and the lower animals, in whom the

faculty of imagination is probably absent! All their troubles are real.

The story has been told of two elderly maiden ladies who once were found by their pastor weeping as though their hearts were broken. When the good man sought to learn the cause of their distress that he might minister comfort to them, they told him between their sobs that they had sat down and were talking and thinking what if one of them was married, and what if this one had a dear little child, and what if that little child sat on the window sill one day, and what if that little child had fallen out the window and killed itself—and at this point their sobbing became uncontrollable again, and the embarrassed pastor was allowed to make his exit without being thanked for his kindly intentions.

There are not many who go to such extremes in exactly this direction, but there are very few of the Lord's people who do not get into as deep mental distress over imaginary troubles which are as far from the actual facts as these. If only our mind was sanctified and our imagination controlled by the Holy Spirit, worry would have no place in our lives; for we would refuse

to live in the things which had not yet happened and probably never would happen. On the other hand, our imagination would become the channel for active faith, which is in fact spiritual imagination,—seeing the things that are invisible, and counting those things which be not as though they were. Oh, how greatly we need to have our imagination made over anew by the Spirit of Christ!

V. Erring judgments form a very serious class of the sins of the mind. Many people do not realize that their whole life is one practically unbroken series of decisions, or judgments. From the first thing in the morning till the last at night they are choosing. They decide at what time to arise, they decide what to eat for breakfast, along which street to walk to work,—and so on throughout the day.

Some days bring need for decisions of recognized seriousness. Business investments, questions of character, and sometimes even problems of the soul have to be decided. All recognize that such times are moments of great importance, and that upon the decisions then made, great issues depend.

But we have no way of knowing how many of the decisions in matters we call trivial, are also of great importance. To walk down one street rather than another may mean that we shall meet someone and converse with him and say something which will greatly hurt or injure him in his own life; or it may mean that someone passing by shall simply notice our face and receive an inspiration and a message in a time of critical despair. The letters we write, the simple words we speak, and even the very tones of our voice may be most important at times, for they may give impressions which lead to results of great meaning. We do not realize how many times during the ordinary course of the common day we are making decisions as to what word we shall utter or what step we shall take, or what spirit we shall manifest, which have an almost eternal bearing upon our interests or those of others.

In the view of all this, and in the light of the fact that our own unaided judgment is not equal to this because we do not know the future or understand the significance of the present, how necessary it is that our mind be governed in its judgments by the

wisdom of God. To Him all these things are known, and to Him alone.

We cannot expect however that the Holy Spirit will guide us in matters of judgment, whether we ourselves recognize them as important or whether they are deeply important without our being aware of the fact, unless we make it our habit of life to keep our minds in His hands. We cannot fill our minds with selfish and sinful things for the larger part of the time and expect the Holy Spirit to give us a sure guidance in our decisions. Our minds must be cleansed from defilement and made sensitive to the slightest guidance of the Spirit of God and to the most delicate influences of His own omniscience. To neglect this is sinful.

VI. Dulness of apprehension in spiritual things is another most distressing evidence of mental sinfulness. How strange it is that we realize the value of bargains in business and are sensitive to the proprieties of society, and are aroused by the danger to which our bodies are sometimes exposed, but in matters of spiritual instruction we are so dull of understanding!

In Matthew xvi. verses 9 to 11, Jesus rebukes His disciples for their little faith and

their lack of spiritual apprehension. He had referred to leaven, and they thought He was reproving them because they had brought no bread and all were in danger of going hungry. But He said, "Do ye not yet understand neither remember the five loaves and the five thousand, and how many baskets ye took up? neither the seven loaves and the four thousand and how many baskets ye took up? How is it that ye do not understand?"

This pathetic statement from Christ applies to us to-day as truly as it did to the disciples then. Although He knew all that was in man, yet even He seemed to be astounded at the depth of their dulness. He could not understand why they had forgotten the wonderful lesson of the two miracles and why they were so quick to be worried and frightened at the prospect of a shortage of bread. But it is so with us today. He teaches us the same lesson over and over again and we never learn. Almost all we hear from the pulpit is a repetition of principles we have repeatedly heard in the past; but we still need them and enjoy them.

To be sure, there are times when in the

flush of joy over some recent marked answer to prayer, we are unwise enough to exclaim, "I shall never doubt God again," and this holds all right until we have another opportunity to believe Him. Then almost without exception we doubt Him again just as we have habitually done in the past. We seem to forget so easily what He has taught us.

Nor does His Word come to us with that living power with which it should. We read about heaven and hell and are not moved, we read of the gracious promises to those who are the Lord's and they do not appeal to us. We are far more disturbed over the danger of losing a piece of property than we are over the probability of losing an eternal crown. The things of God do not take hold of us as do the things of earth. We become enthusiastic over politics, business and society, but in the things of heaven we are indifferent. Our souls seem so stupid. We are careless and callous to an alarming degree. We have lost our sensitiveness to the keen force of the Word of God. Our spiritual apprehension is seared as with a red hot iron.

If, as has been suggested, there could be

a day when for just one hour the members of only one congregation could sit under a sermon from the Scriptures with their intellects divinely quickened the truth would stand out so clearly, would penetrate so deeply and burn in the heart so mightily that the lives would be transformed through that one experience probably more than through all the past long-drawn-out labors towards spiritual perfection. These people would become so noted for their divine quickening, that the entire Christian world would soon hear of it.

If only the minds of all hearers were quickened by God as the Word is preached to them it would have an incalculable effect. It is not alone the orthodoxy and truth of the message, nor alone the godliness and zeal of the messenger that determines the effect of the message, but even more the mental condition of the hearers to receive the message. Without the sanctifying power of the Spirit of God, we are exceedingly dull of apprehension; but with this wonderful mental quickening the Scriptures become many times as luminous and many times as effective.

VII. We are often led into sinful states

of mind by the host of troublesome thoughts which beat in upon us when they are least wanted. When one sits down to read God's Word or to meditate therein, or kneels to pray it is generally the signal for the beginning of a mind-wandering which is not indulged in during any other part of the day's experience; it is the beginning of an attack by hundreds of little demon thoughts and suggestions springing up from all quarters and swarming into the mind through all its windows, until the purpose of one's meditation is entirely forgotten, and the work of the day or the experiences of yesterday usurp the place of the worship of God. These experiences are very common to the saints and are among the most annoying of all.

We must not judge ourselves too severely, however, because of them. We may not be responsible for their coming, in the sense that we have not deliberately called them up, but we are nevertheless largely responsible for them because we have failed to give our minds to the Lord to be wholly sanctified and strengthened against such distressing thoughts. If the Spirit of God completely controls the mind of a Christian

whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3

there will be a most wonderful cessation of such thoughts, and the Christian will then be able to concentrate his attention on the things of God and hold it there undisturbed. This can not be brought about by any self mental training or by any power of our own will, it must be produced by the work of the Holy Spirit, who, in a way known only to Himself, will shield us from these little demons and hold our minds steadily on the Lord.

VIII. Criticising in our thoughts is a common sin of the mind. It is not considered polite or according to good bringing up to criticise our friends publicly too frequently or too severely, but this still leaves it possible to criticise them very seriously in our minds.

We have a striking example of the evil of this in the first chapter of Samuel. There we find Hannah praying for a son. As she prays in the depths of her spirit, her lips move unconsciously and old Eli who sits by the temple watching her, thinks she is a lewd woman. We read in the 13th verse, Sam 1: "Now Hannah she spake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunk-

en." And what an awful mistake he made! Here was a woman who was in the very holiest in all, standing right in the presence of Jehovah with an agony of prayer which following events proved was accepted of Him. And with all this Eli looked upon her and thought she was just recovering from a night of debauchery.

We read Eli "thought"—that was just the trouble. He only thought so; and how mistaken he was! But no more mistaken than are we many, many times, when we think critical thoughts about others. We have no basis for our criticism, and we have no right to criticise. There are circumstances unknown to us which often make a great difference. There are the factors of past bringing up and experience, and there is above all, the motive in each case,—none of which are fully known to us. In fact there is no person living who completely knows another person's mind, and because of that there is no person living who has a right to judge another person, except in the most open and unquestioned wrong, and even then we are safer not to judge at all. Love thinketh no evil, because with the right kind of Divine love there is a sanctified

mind in which such thoughts are not permitted to dwell. A great portion of the strifes and dissensions which have torn apart the Church of God have begun because someone thought that someone else intended to do him or her a wrong, and then the thing has been passed on from mouth to mouth, until great damage has resulted. It grew through the use of unsanctified tongues, but it originated in an unsanctified mind. We only think that people intended to do so and so. We only think they are selfish or proud or wilful, we only think they intended to harm us—we have no absolute knowledge. If we would permit the Spirit Himself to take charge of our minds He would drive away from them all these evil and critical thoughts, and the attitude of mind which characterizes Christ would become our attitude. We would look at everything and everyone cheerfully, forgivingly and lovingly. What a difference this would make in our lives!

There are many other sins common to the mind, but these eight classes must serve to suggest some of them to us. This list, short as it is, should be enough to awaken

us to the fact that we are in constant danger of sinning in some way with our minds, and that we very, very frequently actually commit these sins.

* * * * * *

It now becomes necessary for us to look farther into the Scriptures on this subject and see if God has made any provision at all definite for the redemption of the mind from this most distressing condition. We shall find that He has. If we had to stop here, after realizing the great role played in our daily life by the mind, and after glancing down into its native corruption and realizing with intensified force its propensity to do wrong, our condition would be absolutely hopeless. But although the church as a whole seems not yet to have discovered it, there is in the Word of God a complete plan of redemption for the mind and we shall see that it is our duty and privilege to be fully sanctified in mind as well as in spirit. Surely there can be no doubt that it is more necessary to be sanctified in our minds than in our bodies. Shall we now inquire into this most important matter a little farther?

Chapter IX.

THE REDEMPTION OF THE MIND.

THIS is the most important topic of all in our study of the mind. For what benefit is it to learn how important a place the mind occupies in actual life and what good does it do to discover how many are the sins of the mind, if there is no remedy possible? It is with deep gratitude to God that we discover what complete provision He has made for the entire redemption of the intellect as well as of the spirit and the body. Briefly expressed, the statement is this: Man's present mental condition is due to the fall; the atonement of Christ completely covers the effects of the fall; therefore Christ's atonement includes the mind. In support of the two premises of this proposition, let us note the following Scriptural facts.

I. First premise: The present condition of man's mind is due to the fall. This is proved by three statements.

1. Adam's mind as originally given by God was far superior to the present human

mind. We have practically conclusive support of this in the following items.

(a) According to Genesis ii. 7, God breathed into Adam "the breath of lives"—for the original gives the plural form of the word life. This must mean that Adam's mental life as well as physical life was God-breathed. It is impossible to believe that the present corrupt and deformed mind of the human race could be God-breathed. Surely the mind imparted to Adam directly by the Creator must have been better than the mind we now possess.

(b) Adam was created in the image of God. This obviously was not a corporeal image, for God has no fixed bodily form. The likeness without doubt belonged to the mental and moral spheres. If Adam's mental life was in the image of the mind of God it must of necessity have been decidedly superior to the mental life now characteristic of human beings.

(c) The second chapter of Genesis tells us of that remarkable mental accomplishment on the part of Adam when he named all the animals which were brought before him by the Lord. We must remember that this was an entirely new experience to him.

He had never seen these animals or any animal before. He had not studied zoology, or done research work in comparative anatomy. He had no text-books of science, no dictionaries, no encyclopædias to assist him. So far as previous learning on the subject extended Adam had absolutely none at all. And yet when this long list of animals was brought before him, he intuitively grasped their nature and gave them fitting names. His names were undoubtedly not a chance concoction of syllables and meaningless sounds, but were as all inspired names, significant of the nature and expressive of the position in life of those bearing the name. The most learned zoologist of to-day, supported as he is by years of experience and volumes of texts on this subject, could not begin to do what Adam did without any preparation. This also goes to indicate that Adam's mind was superior.

(d) In the naming of Eve Adam likewise showed his remarkable mental powers. He had never seen or heard of a woman before, and yet as soon as he saw her he seemed to know all about her, where she had come from, what was to be her relation to him, and what place woman was to occupy in

the life of the human family. He stated it all immediately and accurately without any previous information on the subject,—because his mind was able to grasp these truths intuitively.

(e) Adam was a companion of God, walking and talking with Jehovah. The human mind as it is to-day offers no fit companionship for God. So limited in its scope, so feeble in its grasp, and so corrupt in its force, it surely would not qualify one to converse with the Almighty. But Adam's mind was equal to this Divine companionship, for Adam's mind was superior.

(f) After all of God's creation is finished, including the mind of man, He pronounced it "very good." Could God say that of the human mind at present? Far from it. A mind which God could pronounce very good must without question have been a greater and a nobler mind than this natural inheritance of fallen man.

These facts taken together furnish quite satisfactory evidence that Adam's mind before his fall was a mind of a higher power than any natural mind known to the succeeding history of man.

2. There was a direct temptation of Satan

to the mind. This is indicated in Genesis iii. 5, 6, where he said to Eve that if she ate of the forbidden tree, her eyes would be opened and she would be as God, "knowing good and evil." This was a direct appeal to her mental life, for "knowing good and evil" can apply immediately to no part of man but his intellect. There were three considerations which induced Eve to sin. The first was that the tree was good for food; this was the physical appeal. The second was that it was pleasant to the eyes; this was the æsthetic appeal; the third and evidently the deciding consideration was that it was "a tree to be desired to make one wise." There is no escaping the fact that the appeal to her intellect was deeply felt by her and was one of the chief reasons why she yielded to the temptation. This statement that the mind was tempted and yielded to the temptation is an important link in our chain of proof leading to the conclusion that man's present mental condition is due to the fall.

3. An early result of the fall of man and its effect upon his mental life is indicated in Genesis vi. 5: "God saw that the wickedness of man was great in the earth and that

every imagination of the thoughts of his heart was only evil continually." Here is indicated a prominent mental factor in man's degeneration; notice the two mental words, "imagination" and "thoughts."

Putting now these three things together, —first, that man's original mind was superior to the present mind; second, that the mind was particularly involved in the temptation and in the yielding to it; and third, that the mind was a most prominent indication of man's degeneration after the fall, we have excellent grounds for believing that the premises is established, and consequently that it is a Scriptural and a scientific fact that the present degraded condition of the mind is caused by the fall of man.

II. Second premise: The atonement of Christ covers completely the effects of the fall of man. This statement need hardly be elucidated for those who believe the Scriptures, while for those who do not accept them, it of course cannot be proved, for it is preeminently a Scriptural statement. Such verses as I. John iii. 8, which tells us that "For this purpose the Son of God was manifested that He might destroy the works of the devil," and Romans v. 20, where we

read, that "where sin abounded grace did much more abound," are quite sufficient to remind the Christian of the many other statements in the Word of God to this same effect. The fifth chapter of Romans is an elaboration in glorious, overwhelming detail of this doctrine, reminding us that wherever sin has gone the atonement has extended. We may without further discussion consider this premise as proved, taking the Scriptures for our authority.

III. Conclusion: If man's present mental condition is due to the Fall, and If Christ's Atonement covers all the effects of the Fall, Therefore the redemption of the mind of man is provided for by the atonement. This of course depends upon the two premises already laid down. If they are correct, and we have the best of reasons for believing that they are, this conclusion follows by the simplest laws of the logical syllogism.

It may be said in further expansion of this conclusion, that there are at least two facts contributory to the same end.

1. Without doubt the spiritual part of man is covered by the atonement; and a great many Christians find the best Scriptural rea-

sons for believing that man's body is covered by the atonement. This being so, by analogy we would be forced to believe that the mind, which occupies a position somewhat intermediate between the spirit and the body, but which is far more important than the body inasmuch as it takes hold of eternal life while the body does not,—would also be covered by this comprehensive atonement work of Christ.

2. We have a brief but suggestive glimpse of the future of the mind from the 13th chapter of I. Corinthians. There we read, "Now we see through a glass darkly, but then face to face: now I know in part but then shall I know even as I am also known" (verse 12). A day is to come, according to this Scripture, when our minds shall be so quickened that we shall comprehend the things of the universe clearly and shall know intuitively and completely, as we are now known. This day has not yet arrived, but awaits us in the future. Inasmuch as it is generally accepted that all the blessings of the future are a result of the purchasing power of Christ's atonement we have in this promise an additional reason for believing that the atonement includes the mind.

IV. To many the matter would now be considered as proved and concluded; but one possible fallacy remains. It is not enough to learn that a certain blessing is provided by the atonement; if we would enjoy that blessing in this life, we must also ascertain whether that particular portion of the atonement privilege is accessible in this life. All that shall ever come to us from God, both in this life and in the life to come, is through the atonement. Without that atonement there could be no blessing to man, probably not even a sinful continuance of physical life. All the endless years of heaven will be filled with glories which are purchased by the atonement. Without doubt, by far the larger proportion of what is in the atonement is to be experienced in the life to come.

It is not enough therefore to prove that a blessing is in the atonement to assure us that this particular blessing may not be included in the large proportion of atonement privileges which are to be experienced only in the life to come. Absolute sinlessness, for instance, is ours through the atonement, but it is to be ours in fullness only in the future life. Again, a condition of body not

subject to weariness is purchased by the atonement, but will not be enjoyed in this life. Further, the resurrection body complete is in the atonement for us, but we are not to experience it until the beginning of the next dispensation.

How may it be now concerning the redemption of the mind? And it might be added parenthetically, How may it be concerning the healing of the body? A great many who believe in divine healing think that the question is settled entirely if they can prove that healing is in the atonement, but this by itself in no wise makes it certain that healing is a present day possibility. It may be one of those atonement blessings which belong to the next life. Fortunately we have abundant evidence in the Scriptures that healing is for us in this very dispensation. The same is true of redemption for the mind.

We come to this conclusion and escape this possible fallacy by noting the repeated promises of the New Testament for mental redemption here and now. If our minds were to be redeemed only in the next life, these promises for the present life would not be there. But their unquestionable direct-

ness and their large number destroy the last possible doubt on the subject and assure us absolutely of the privilege of redeemed minds in this dispensation.

The best thing to do is to take up some of these promises and look at them.

Col. ii. 3: In Christ "are hid all the treasures of wisdom and knowledge." Both these words, wisdom and knowledge, pertain to the mental life and we find that the treasures of these mental activities are stored in Christ for us.

Col. iii. 3: "Set your mind on things above, not on things on the earth" (margin). This cannot be done without the quickening power of the Holy Spirit and the command becomes a promise for the grace needed to carry it into effect.

Ephesians iv. 23: "Be renewed in the spirit of your mind." It is encouraging to notice how often references to the mind and its transformation are found in the Word of God. Here we are exhorted to a renewed mind.

Hebrews viii. 10: God declares that in the second covenant He will put His laws into the minds of His people. This surely indicates a Divine dealing with the mind.

I. Corinthians i. 30: "Christ Jesus, who of God is made unto us wisdom." And wisdom belongs to the mental life.

Romans xii. 2: "Be not conformed to this world, but be ye transformed by the renewing of your minds." In a previous chapter attention was called to the fact that Romans xii. 1 does not refer directly to the spirit, as most preachers attempt to make it, but is an exhortation concerning the body,—"present your bodies." We now see that Romans xii. 2 also avoids a direct reference to the spirit and deals with the mind, —"the renewing of your mind." It is interesting to note that these first two verses of the second great division, the practical half, of the book of Romans, have to do with the body and with the mind respectively. We have strangely overlooked the fact that this transformation and the proving of the perfect and acceptable will of God are essentially associated with the renewing of our minds.

II. Timothy ii. 7, is a verse which ought to be impressed upon all the people of God of to-day. "Consider what I say and the Lord give thee understanding in all things." The prayer here is not for emotion or expe-

rience, which are the usual objects of desire on the part of the church, but for understanding, which means a mental grasp of the things involved. What a blessed thing it would be if, along with their feelings and their experiences, the people of the Lord were granted Divine understanding in all things! This would be the redemption of the mind.

I. Thessalonians v. 23, which we have already noticed, is one of the strongest passages of Scripture for the redemption of the mind. Here it is grouped with the body and the spirit as one of the objects of the Holy Spirit's work. It is to be sanctified wholly and preserved blameless. These wonderful expressions are almost incredible concerning the mind, but it is God's Word and we must dare to believe it. "Faithful is He that calleth you who also will do it."

I. Corinthians ii. 16: "But we have the mind of Christ." This means not only His disposition, but all His inner life including His mental life. This pure and strong mental life of Christ is for our minds just as His bodily life is for our bodies and His spiritual life for our spirits. The whole Christ is for the whole man.

Philippians iv. 7: "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is to be noticed here how the mind is particularly mentioned in addition to the heart. There can be no escape from the meaning of this verse which teaches that this wonderful peace is to control our thoughts and all the activities of our minds as truly as it may pervade our spiritual life. The following verse indicates the things we are to think on,—things that are true, honest, just, pure, and lovely. Only a mind kept by the perfect peace of God and redeemed by the power of Christ can think habitually on these things.

II. Timothy i. 7: "God hath not given us the spirit of fear, but of power and of love, and of a sound mind." This is one of the most definite promises of the Scripture concerning the redemption of the mind, for it tells us that the Holy Spirit is, among other things, the Spirit of a sound mind. The church deals very much in the first two words of this promise, love and power, but very little in the clause promising a sound mind. Love is known throughout the

church, it is one of the commonest words of the Christian vocabulary, sermons are preached on it by the hundred, and almost every prayer includes some reference to it. Power also is commonly mentioned among the people of God; especially in the last few years an ever-increasing number of the saints are speaking much of power and praying much for power. They sing, "Oh, Lord, send the power just now," they spend nights praying for power and declare that they must have power if it costs them everything. The burden of their cry is power, power, power.

These things may be right in their place, but why have we given them places of such prominence while we have quite completely neglected the third and co-equal statement of this Scripture,—"a sound mind"? Love without a sound mind is liable to go to all extremes. It is zeal without knowledge, emotion without judgment. And power without a sound mind is absolutely dangerous. It is a cause for thanksgiving that God seldom hears the prayers of His people when they make power their greatest desire. They may get experiences which they

think are power, but as a matter of fact they receive very little of the pure power of the Lord. Such power without a sound mind would bring disaster to them. They would be unable to control themselves, they would be like an engine at full speed running loose without an engineer at the throttle. It is not only because both love and power are comparatively useless without a sound mind that it is wrong for the church to tear apart this verse, but also because the passage puts the three on an equal footing as characteristics of the work of the Holy Spirit. We venture to say that to-day the Lord's people need the spirit of a sound mind, good judgment, sanctified sense, as much as they need the heights of love and much more than they need great power.

II. Corinthians x. 5: Here we find the conquest of the mind promised and described as though it were the taking of a castle. The besiegers first break down the outer defenses and drive the defenders within the fortress,—and we have "Casting down imaginations." And then the successful invaders, by pushing hard the fight, break through the inner doors, scale the in-

ner walls and overcome the defenders within the castle courts. So the fortress itself is captured and is theirs; then we have "Casting down imaginations and every high thing that exalteth itself against the knowledge of God." But this is not enough, the victorious host press in through the passage and pursue the surviving members of the garrison through the halls into the lower passages and the dark rooms and the distant corners of the castle until they find them and slay them, not ceasing until the last man of the conquered company is dead; and then we have "Bringing into captivity every thought to the obedience of Christ." Every thought,—what a wonderful statement! Not a man left to defy the conquerors. It seems almost beyond belief that the power of the Lord can so control our minds as not only to cast down imaginations and the high things which war against our knowledge of God, but also to pursue and conquer every thought until our entire mental activities are controlled by Christ. But this is the promise, and we are to accept it.

Other Scriptures might be added to this list, but these, from the various books of the New Testament, are sufficient to indi-

cate to us how frequent are the references to the mind and how repeated are the promises of its redemption. After this survey there can remain no possible doubt that God is able and God is willing to grant us wonderful redemption for the mind, even in this life.

V. Before leaving this subject it may be profitable to glance at some of the Scriptural directions for actually experiencing this promised redemption. There are a number which are particularly applicable and mark out a course for us to pursue if we would be sanctified in mind.

1. Psalm cxxxix. 23: "Search me, O God * * * and know my thoughts." The first thing to do is to pray most honestly that God may turn His searchlight on our lives and show us our thoughts. We do not realize how constantly we are sinning in our minds and how unholy and selfish is the course of our mental life. We do not realize our need of redemption; so we should first of all be searched by God and be made known to ourselves. No one but the Holy Spirit can reveal to us the depth and the extent of our mental unholiness. Before we go farther shall we not stop just now and

pray from the deepest depths of our soul the inspired prayer of this Scripture?

2. Psalm cxix. 113: "I hate vain thoughts." After God has revealed to us our condition of mind, we need to come to that attitude of will which takes the stand against these thoughts, repudiates them, disowns them, hates them as sin, for they are sin. We cannot expect the Lord to deliver us from them if we love them and cherish them.

3. Acts viii. 22: "Repent therefore of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee." We are to deal with unholy thoughts just as we deal with other forms of sin; we are to repent of them and bring them to God for forgiveness. No day should be closed without presenting Him our minds that they may be cleansed by the blood and the thoughts of our hearts be forgiven. We cannot impress too deeply upon ourselves the necessity of applying the cleansing blood of Jesus to our mental activities. There is need for forgiveness here more than in many other portions of our life.

4. Isaiah lv. 7: "Let the wicked forsake his way and the unrighteous man his

thoughts." This follows from true repentance which is, as the little boy said, not only being sorry for sin, but "being sorry enough to quit." We cannot hold to our thoughts and expect the Lord to tear them from us in spite of ourselves. We must, as it were, cut them off and throw them from us. Not that we are able to cleanse ourselves by our own power, but we are nevertheless required of the Lord to do all we can towards this cleansing. It is significant that the New Testament freely urges us to cleanse ourselves. This does not mean that the Holy Spirit and the blood have no part in our cleansing, but it indicates that they do the deepest inward cleansing only after we have done what is in our power and have put these things from us by fixing our face like a flint against them and for the Lord.

5. Matthew xv. 19: "Out of the heart proceed evil thoughts." This verse teaches us the necessity of having our hearts right and pure. We are not to understand that every suggested thought springs from impurity in our heart, but if our hearts are clean there will not be a continuous flow of evil thoughts, to say the least. One of

the best ways to work at the mind is to go deeper than the mind and have our innermost spirit permeated by the holy presence of God. Then our thoughts will quite naturally be ordered aright.

6. Proverbs xvi. 3: "Commit thy works unto the Lord and thy thoughts shall be established." This comforting verse covers many experiences in our lives. If we would learn what the New Testament has to say about the committed life and would put it into daily practice, we would find the thoughts of worry, fear and doubt leaving us. Complete committal of our work, whatever it may be, to the Lord should bring deliverance from troubling thoughts about that work. This of itself is a glorious emancipation.

7. With all this we are to claim God's promises. Many of these promises have already been quoted. We are to understand that this is our purchased possession and this land is ours. All we need to do is to set the sole of our foot upon it and we shall then not only inherit it but actually possess it.

We should enter into a transaction with God concerning our mind as definite as that concerning our soul's salvation or the heal-

ing of our body. It should be a crisis hour with us, one that should not need to be repeated. From that day on there should be a distinct understanding that up to the very limit of our power our minds, in all their variety of work, are the Lord's.

And then we should not only ask, but claim our inheritance and should dare to insist upon the actual working out within us of what is held forth in the promises. We should take it on the authority of God's Word and maintain it through darkness and light, failure and success just the same. We should conquer this land as Joshua conquered Canaan,—by marching right in in the name of the Lord and taking possession. We then would find, that as with Joshua so with us, the Lord destroys the enemies. In such ways as these may we be led by the Word and by the Spirit to the wonderful experience of a redeemed mind.

Chapter X.

THE SANCTIFICATION OF THE WILL.

"What wilt thou that I shall do unto thee?" (Luke xviii. 41.)

THE subject of the will does not occupy the place of importance in Christian experience which it should because its position in the human soul is not recognized. We are continually confusing other things with the will and overlooking the peculiar place and power of the will itself. It is necessary therefore to differentiate clearly between the will and a number of other factors which enter into life and Christian experience. Let us attempt this.

I. Compulsory action is not volitional action. If a person is seized by other persons and compelled bodily to go some place where he does not wish to go, his will is not to be held accountable for this act. If there should be physical or environmental conditions which practically compel a certain action, although the person himself wishes and wills to do otherwise, this action should not be laid to the account of his will.

This does not mean, however, that we are to excuse our irregularities by saying we were forced into them. There are very few cases where the will is absolutely overpowered by outward force: but occasionally such may arise.

II. The overcoming power of habit is not to be taken for attitude of the will. There are some habits which through voluntary action gradually become so deeply ingrained in our lives that without the grace of God assisting us we are unable to resist them always when we will. Under the force of sudden circumstances we might do a deed or utter a word which would no sooner be committed than regretted. The accumulated inertia of the previous life would thus break forth suddenly upon us, taking us by surprise, and cause us to do what we did not at all choose to do. This should not be regarded as a deliberate act of the will.

We do not mean by this that we are free from all blame in the matter. The power of the Spirit of God can destroy these old habits completely and establish a new system of habits, thus making us partakers of the Divine nature. However we need to see that there may possibly arise occasions when

an exceptional slip is actually committed that should not be counted as indicative as the real choice of our will, or representative of the essential inner life.

III. We need to distinguish right thinking from right willing. It is possible to have a theology which is correct and at the same time a will which is depraved. We may be versed in all the doctrines of the Bible and may be well acquainted with the text of the Bible, being able to dispute and even instruct in these things. We may be orthodox in our theology and full-gospel in our testimony, subscribing to all the fulness of the larger life promised by the Scriptures. And yet with all this there may be hidden sin in our lives and frequent practices entered into at the bidding of the will which are wrong in the sight of God. It is very necessary to think correctly, but right doctrine is not enough in itself. There must by all means be right willing going along with it.

IV. We need to distinguish between right acting and right willing. It is possible for one to carry forward a line of action with which his deepest motives are entirely out of harmony. He may act a part and be a

hypocrite. He may make himself appear to others different from what he really is. He may do the most commendable things for motives which are unworthy of a Christian. Under these circumstances it is necessary to see clearly that it is not only a question of doing right in the sight of man, but having our heart and will right, as God counts right.

V. We need to distinguish between good desires and right willing. To desire is not to will, although desire generally prepares the way for an action of the will. As a rule will follows the line indicated by desire, but not necessarily and not always. There are many Christians who when they have been granted desires for the things of God, feed upon those desires without taking any step of the will at all. The desire may be very deep and intense, it may cause them to weep and pray and spend much time at the altar; but this desire may all work itself out and still the will may not have acted at all. The desire is good in its place but no degree of intense and holy desire can bring us nearer God if we stop with the desire. There must be an action of the will.

VI. We need to distinguish between right

feeling and right willing. Here again a great many of the Lord's people are continually being deceived. To feel good does not necessarily mean that our wills are right. There are times when on a bright, dry day with his constitution in excellent condition, the worst sinner in the country feels good; but this does not mean that his will is right with God. And there are times when on dark, muggy days, especially with a disordered digestive system, the best saint in the land may feel very much depressed; but this does not necessarily indicate that his will is not true to God.

Feelings come and feelings go, but the will should remain fixed regardless of them all. And yet we are so much the slaves of our present state of emotions that when we feel good we are inclined to be thoroughly satisfied and when our feelings are not on the hilltop we refuse to believe that the Lord is just as near as He ever was. There is a place for emotion in the Christian experience which we shall see, but it is not the place of predominance. That should be occupied by the will. It is one thing to feel jubilant and it is quite another thing to have our wills set firmly to do the will of God. The

sooner we learn to distinguish between these two inner experiences the better it will be for the steadiness and satisfaction of our Christian life and our relations with the Lord.

What then is the will? We might say that the will is that part of our being which acts, which carries things into effect, which decides matters finally and brings about the determined action,—but this is describing what the will does rather than telling what the will is. The will is as near the center of man as we can get. Man is not located in his clothes, although many people seem to think that the clothes make the man. Nor is man's soul located in his skin nor in his bones or muscles: it is not located in any part of his body. As we try to trace it down we have to leap from the body to the immaterial division before we find any real human being. In this spiritual part of man we search through the intellect to find man, and we find much of him; but nevertheless there is much which we do not find in his thoughts. We explore the emotions and find more of man; but there still remains some undiscovered portion.

Not until we come to the will do we find

the real center of man. The will is more than anything else his heart of hearts, his inner self, his real Ego. When we say "I" we mean the will as we mean no other part of our being. The will is I myself, not my thoughts nor my feelings, and surely not my body. It is the very center of my personality: what the will does I do. If we can grasp this position of the will in relation to the other parts of man material and immaterial it will deeply impress us with the necessity of having the will, above all other divisions, completely in the hands of the Spirit of the Lord.

The Scripture at the head of this chapter, as well as an abundance of other Scriptures, teaches us that in dealing with man the Lord deals with us through our wills and not through our thoughts, desires or emotions. He takes cognizance of these other activities of the soul, but when He addresses us personally, He addresses the will; and when He expects an aswer from our true selves He expects the answer from the will. In all the stages of Christian experience and in all the varieties of Divine transactions with the human soul God deals with the will. We shall see this more clearly as we

attempt to emphasize the part of the will in various experiences of the Christian life.

Let it be borne in mind however that this entire division of the subject is not intended to magnify the power of man's will in dealing with himself and his environments but rather is intended to reveal the supreme importance of the will in man's dealing with God. This is not the popular message of the day, "Will to be good and you will be good": this is the message of Christ to the blind man, "What wilt thou that I shall do unto thee?"

We notice here that Christ appeals to the man's will. He does not ask him what his theology is, what are his desires, or how he is feeling; He asks him what he wills. And notice again that Christ does not ask this man what the man wills to make himself, but asks him what he wills that Christ shall do for him. The power is the Lord's, but the attitude of will which either binds that power or frees it to work in us is ours. We are to will toward God and God is to work in us.

Let us now review the chief phases of Christian experience and see how the Scriptures emphasize the fact that in them all

God deals with us directly through our wills.

I. In salvation God deals with the Will. It is very instructive to see how often the Scriptures having to do with salvation indicate that the will is the final decisive factor. We sometimes think that salvation rests entirely with God, but such is not the entire truth. God has done his part in providing complete salvation and in offering it to us irrespective of persons and absolutely free of cost. The reason why men are not saved is no longer because God has something more to do, but because the men themselves will not do what God expects them to do.

What his thing is which man must do is revealed by various Scriptures. For instance Revelation xxii. 17, "Whosoever will, let him take the water of life freely." The word "will" which is found in this verse and in the various other passages we shall proceed to quote in these chapters on The Will is not simply the future tense of the verb to be but is a separate Greek verb (theleo) meaning to will or to determine. These verses therefore indicate not simple probability and futurity, but a special act

of determination. From the passage just quoted we learn that whosoever wills to do so, may take the water of life freely.

Matthew xvi. 24 is to the same effect. "If any man will come after Me, let him deny himself and take up his cross and follow Me." The way to become a disciple of Jesus is not to desire it only, but as Christ Himself says, to "will to come after Me."

One of the plainest passages on this point is John v. 39, 40: "Ye search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me that ye might have life." Here Jesus acknowledges that these Jews searched the Scriptures (See Revised Version). Their failure to come to Him therefore and receive life, is not due to a neglect of the oracles of God. Nor is it due, we may safely infer, to any ignorance of the doctrines of those oracles. They read the Old Testament and know its teachings: their theology was all right for their day. Why then were they not saved? We find it in this expression, "Ye will not come to Me that ye might have life"; which means, "You do not will to come to Me."

It appears then that the chief reason why

men are not saved is because they do not will to come to the Lord. They may desire to come, they think about coming, they may have commendable views on the doctrines involved, but with all this, if their wills do not definitely act toward Christ for salvation they can never have eternal life.

In Acts xxvi., Acts xxiv. and Mark x., we find respectively three men who, so far as the record goes, approached eternal life, but did not receive it,—Agrippa, Felix and the rich young ruler. We read that Agrippa thought about these things, Felix feared, and the young man desired, but none of these steps and experiences brought any one to actual salvation. Our intellects and our emotions are not enough, we must act in our wills and choose Christ from the depths of our beings.

There are many persons unsaved who really wish to be saved, but they are waiting for some great feeling to possess them and carry them into the kingdom of God on its currents. Or they are waiting for some remarkable demonstration to be manifested in them as an evidence of God's favor extended to them. Or they are waiting to learn more perfectly the steps and

processes of the way of life. All these honest and earnest men and women need to learn that salvation is not a matter of thinking or feeling or demonstration, but a simple determinate step of the will towards the Lord Jesus Christ and submission of their lives by the will to him as their master. If we wait for feeling until we are saved, we should probably never be saved.

And yet there are many who have strange experiences and unusual feelings and who think thereby that they are the Lord's. As a matter of fact in many instances their wills have never acknowledged Christ as Master or believed in Him as Saviour and they are still unregenerate. Their condition is most precarious because they are self deceived, thinking they are all right, when in truth they have never yet found the Lord. In the matter of salvation as in all the other experiences of the Christian life there is great need in these days of getting down to rock bottom and learning that God deals with us through our wills.

It will be profitable to trace this same truth through some of the advanced stages of the Christian's experience. Let us proceed to this in the following chapter.

Chapter XI.

THE SANCTIFICATION OF THE WILL.

(Continued.)

IN the preceding chapter an attempt has been made to set out the Will in practical distinction to the other mental and spiritual activites with which it is so often confused; and the principle that in all Christian experience God deals with man through man's will was shown through the Scriptures to be well founded as regards the initial experience of Salvation. We shall now attempt to show the testimony of the Word on this subject in relation to some of the various phases of Christian experience following salvation.

We may say then that

II. In consecration God deals with the Will. If this were fully understood there surely would be many more believers living a joyful consecrated life, for there are numbers who want to do God's will in completeness, but do not know how. There are those who spend hours and even days at

an altar in great mental distress and bodily exhaustion, trying to come to a place where they feel they are wholly the Lord's. Much of this is unwise and very unsatisfactory.

To be sure there is often a struggle, but that struggle is not with God nor with our feelings, but with our own will. The moment we make up our minds to be wholly the Lord's that moment we become His entirely. If there is a struggle, it is not because God is unwilling to accept us or reluctant to show His approval of our offering, but because we have not yet fully decided to make that offering unto Him.

A clear understanding of John vii. 17, should make this question very plain. There we read, "If any man will do His will he shall know the doctrine * * * " This is not merely a statement of a future contingency to the effect that if it should happen that if anyone should do God's will, that person would then receive a special enlightenment as to God's doctrine, but, so far as the doing of the will of God is concerned, it is a statement as to how that will is to be done. The clause translated literally reads as follows: "If any man will to do His will * * * " The

way to do God's will is to will to do God's will.

There are times when we feel like doing God's will in its completeness and there are times when we do not feel so,—but our feelings need have nothing to do with it. If we will to be His, we are truly His no matter how we feel. For so many people, their experienec of consecration is indicated by the state of their emotions. This is disastrous because the feelings fluctuate greatly. The slightest physical or mental disturbances may seriously affect one's feelings. The feelings are uncertain and capricious and the many passing moods and frames of mind are often without explanation and generally, so far as our spiritual life goes, without significance.

It is a great mistake then to accept the passing color of the feeling as a reliable indication of spiritual conditions. When we do accept it and give way to the emotion which happens to be uppermost at that time, then before long our spiritual condition really does come down to the low level indicated by our feelings. If we had refused to give way to the uncertain feeling but had insisted in our hearts that we were

truly the Lord's and had "willed to do His will" there would have been no trouble at all.

It is so strange that we exercise our will against our feelings dozens of times a day in the unimportant matters of secular life, and then when it comes to the eternal interests of the spiritual life we immediately fall back into the baby stage and are swayed by our feelings. Who is there who has not had all his feelings remonstrating against some operation in the destist's chair? But it is his judgment that this dental work is eventually for his good, although for the moment it causes him pain. He puts aside his feelings and rising up in the strength of his will insists that the work be done.

Time after time the readers of this page have arisen early in the morning when the feelings of their bodies were against such an act. But they summoned their will to their aid and deliberately left their bed against their feelings. And yet, for none of these things does a man call himself a hero or expect a martyr's crown. No more does he for going to work at a certain hour in the morning when he feels like staying home, or for attending to certain duties which fall

to his lot during the day when he would much prefer doing something else.

In all these cases, the will guided by the judgment decides against the desires and the feelings. We are continually doing this in everyday life. Why do we not live on the same manly plane in spiritual things? Why do we not continually do the will of God because our sanctified judgment is convinced that it is best to do His will? Why do we not rise up and "will to do His will," when at times we may not really in an emotional sense, desire to do His will or often may not actually feel like doing His will.

What a wonderful liberty would come to many who are in darkness and bondage if they learned that when God wishes to know the true state of their consecration of heart he does not ask what they think about it or register the temperature of their feelings on the subject, but He regards their will; and whatever they are willing to do, that He takes as the expression of their real selves. It appears, then, that we may be wholly the Lord's just so long as we will to be wholly His.

III. In trial God deals with the Will. This follows the same lines as the previous

section on consecration. Very many times the trial is so great that the flesh breaks down and the mental reserve gives way. We weep or sigh or moan or cry out for fear and show in the expression of our faces and the carriage of our bodies, unmistakable evidences of distress. We may be unable to study, to eat, and even to sleep. The shock may be so great that we are all but crushed under it. But what a wonderful message it is to know that throughout all this the will may be standing true to God. Surely no other thing could have made Paul say, "I will rather glory in my infirmities" (II. Cor. xii. 9).

On the field of battle the soldier may be so seriously wounded that the amputation of a limb is the only thing to save his life. Anæsthetics may be wanting and the operation may have to be done in cold blood. And yet, if he is a wise man, though the pain is so intense that he screams in agony, and writhes under the surgeon's knife, he will nevertheless be saying to the surgeon now and then, "Surgeon, cut on." Here a man's will rises up above the sufferings of his body and the distress of sensations and affirms itself as his true self.

Christians suffering in trial can do the same thing. God does not notice whether or not the weak body gives way and the sensitive flesh quivers; whether the transitory emotions cast the soul into deep despondency and the delicate mind is agitated and agonized by the intensity of the trial. He does not ask whether or not we weep or show any other physical evidence of trouble. He seeks for the attitude of the will and whatever he finds the will saying, that he accepts as final.

If the will is remonstrating and complaining and blaming God, the Christian has surely failed in his trial. But if through all the suffering the will rises up and says to God, "Oh, Father, I accept this at Thy hands. Divine Surgeon, cut on," God considers that that soul has perfect victory in the trial. What a comforting and refreshing view this is, and how blessed to know that no matter how the feelings and the flesh give way under the shock, our wills may worship His will throughout the deepest trial.

IV. In temptation God deals with the Will. The will is the ultimate object of Satan's temptation. As has been indicated

elsewhere, Satan seems to be able to control our feelings with comparative ease. It is not strange that he works upon these and so endeavores to drag our wills down to his bidding.

It is a matter of fact that in temptation even the best of Christians do not always have the support of their feelings. Sometimes their desires and their feelings are in favor of yielding to the temptation. It is worth a great deal to know that at such times no sin has been committed until our will takes a step toward the tempter and away from the Lord. It is a sad but true record that in the majority of instances the will follows the feelings. But it should not be and need not be.

Our wills can say no, and can refuse to recognize the temptation. We can reckon ourselves dead to it (Romans vi. 11-13). Sometimes when a temptation comes to us we are so shocked to find our feelings favoring the temptation that we immediately break down and capitulate. This would not often happen if we understood that it is the attitude of the will which determines whether or not we do wrong. We may be tempted for hours at a time and our feelings

may clamor for the gratification which the temptation offers, but if in our wills we refuse to acknowledge the claims of the tempter and insist that we are the Lord's and will to do His will there is no harm, but on the other hand we are greatly strengthened by the trial.

V. In healing our bodies the Lord deals with the Will. This is very clearly indicated in John v. 6, where we read that Jesus asked the infirm man, "Wilt thou be made whole?" The literal rendering of this would be, "Dost thou will to be made whole?" The man was not asked what his desires were, for of course he desired to be well; but this is not enough. He was not questioned as to his theory on the subject,—as to how or when he might be made whole. Christ asked him whether his will took hold of the healing as a gift of God.

Disease often so affects the mind through the body that it is impossible for us in a diseased condition to have joyful, hopeful and victorious feelings. If our healing depended upon the presence of this kind of emotion, we could seldom be healed. But we are to learn that we may rise up above our emotions and take the promised healing

from the Lord, not according to our feelings, but according to what His Word says and what attitude our will takes toward His Word.

VI. In prayer God deals with the Will. This is a subject of very great importance and a matter on which there is much disastrous ignorance among the people of the Lord.

Let us notice carefully the teaching as to this point from several Scriptures. For instance John xv. 7 reads: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." This verse is often understood as saying that we may ask anything we want and we shall receive it; or that we may ask anything we happen to think of and God will give it to us. Consequently, we often wonder why everything we mention in prayer is not provided for us according to this verse. But such is an incorrect understanding of the promise.

In the first place there are two very important conditions to be met before we can ask as He tells us and be sure to receive. In the second place, we are to ask only what we will, which does not mean necessarily

what we think or what we desire. This means that our prayers are not to be roamed through in a careless spiritual reverie, but are to be filled with all our heart and soul.

The same truth is brought to us by the example of the Master. John xvi. 24 tells us how he prayed. He said, "Father, I will that they also whom Thou hast given me, be with me where I am." Let us notice here that Christ said, "I will." This was the way He prayed. His will prayed and everything He asked came not from some passing wave of feeling or from some sudden thought, but from the depths of His will. He did not ask for certain things so much as willed that God should do those things, and they were done.

Here is a very deep and delicate point, but if we can see it without being led astray by a false conception of it it will make prayer mean more to us than it may have meant in the past. When we pray in the Holy Ghost, it is not so much a matter of requesting as it is of standing by God's side, our wills fused with His, and deliberately willing things to come to pass. Not that they are brought to pass by the force of our own wills in any sense at all,—which is the

erroneous teaching of many of the latter-day false prophets. But that our wills acting in the full power of the Spirit set God's omnipotence into motion and He causes the things to come to pass which we will shall come to pass.

This does not mean that God submits Himself to us absolutely and becomes the machine through which we work, but it does mean that He offers to do for us many things which it is His pleasure to accomplish, but that He does not put His forces into operation toward accomplishing these things until we take the place of spiritual authority He has delegated to us and become in the truest sense His co-workers. Without our co-operation He has indicated He will do very little. It is our sanctified wills in prayer and faith which set free and put into motion the mighty forces of God.

And all this means more still. It means for instance that we can pray with our wills when our feelings are not up to the desired standard. So much so-called prayer is largely emotional, as one prays who grows stronger in emotion and prays more earnestly and the two re-act upon each other and cause the general vigor of the prayer

to increase until the person prays with unusual force and calls forth many responses from those who are kneeling round him.

Much of this is in danger of being purely human: not that it is necessarily sinful, but it is often not Spirit-inspired. It is simply human earnestness artificially produced. One is carried on a wave of emotion and utters violent prayers, saying things he does not mean, making statements he could not make deliberately and thoughtfully and asking for things which he does not at all believe he shall receive. Such prayers are bodily or mental or emotional, rather than spiritual. It is possible to pray with great fervency and at the same time to have our wills in the prayer in every sense, but it is difficult to do this until we have learned by careful disciplining of the spirit how to keep out the purely human factors.

As a rule those prayers which we pray when we do not feel very much like praying are the deepest prayers of all,—strange as it may seem. Such prayers would not be offered if we did not gird up the loins of our minds and deliberately force ourselves step by step through the opposing forces. We never pray like this without meaning what

we say, for if we did not mean it with all our hearts we would not make the effort to say it. In such instances we are not swept along on an emotional wave, but we work our way up hill toward God, being compelled to use our sanctified wills at every step. Such prayers we really mean; what we ask for we really want; and what we say to God we really know that we say it.

If there are times then when we are astounded to find that we do not feel like praying, are we not to pray just because the feeling is not at hand? Not if we are men and women in Christ! If we are babes we will give way to the emotion of the moment and neglect to pray, but if we have learned that in prayer as in everything else God deals not with our feelings, but with our wills, we will defy our feelings, and with our wills will address the Lord as though there were no hindrance at all to real prayer. And, as a matter of fact, there is none.

This revelation of Scripture makes it possible for us to pray at any time under any circumstances, if only our heart is right with God.

VII. The Will and the Weather. Under this heading attention may be called to the

general influence of our environment upon our spiritual life. By environment we must include not only the conditions outside the body, but the bodily conditions outside the mind.

It is amusing and at the same time pathetic to note what slaves God's people are to bodily and environmental conditions. As has been said before there are many Christians who are better indicators of weather conditions than the little instruments we hang outside our doors and call barometers. On bright, dry days such Christians are cheerful and are praising the Lord. On dark, muggy days they are strangely silent, and are doubtful and discouraged. They do not enjoy their Bible and do not feel like praying. They begin to wonder whether or not it pays to serve God. In case after case of this kind the real difficulty is not in the heart or in the will, but in the weather.

We cannot deny the fact that matters of climate and temperature directly affect the spontaneity of the mind. Through the mind, these affect the general trend of our Christian experience unless we have been so favored by grace as to live our spiritual lives

in the depths of our wills. Everybody is cheerful on a bright day. It does not take religion to make a man whistle or a woman sing on such days. For a Christian, therefore, to be full of brightness on a day like this, is no direct indication of divine grace. The very conditions of the weather compel a corresponding response of good cheer and optimism.

It would not be strange if we should some day learn that much that is taken for the blessing of the Lord is more strictly a case of good digestion, a sound liver and a bright day with plenty of ozone in the air. This does not mean that the Lord cannot bless us on such days, but it should rather mean that if we are not just as near Him on depressing days as on invigorating days, so much of our brightness is purely natural and not supernatural.

When our body is weary, when our nerves are exhausted or when our system is not properly nourished, it is not a spiritual matter but a purely physiological reaction to be inclined to be gloomy and doubtful. To be sure some darkness and some doubt comes from the presence of sin. Nevertheless it is highly probable that much of it is a mis-

interpreted reflection of bodily conditions. This is why so many people do not have the spiritual joy on a morning after an evening of great religious uplift. There has been a nervous exhaustion, so a physical reaction makes itself felt, and is often misunderstood as a spiritual symptom.

Just so long as the Lord's people live in their feelings will they be the miserable prey of all these fluctuating conditions; but as soon as they learn that God deals with their wills, they will possess the secret of stability and evenness in Christian life, and will then know how to live victoriously above the things that oppress and depress.

This part of the subject could be enlarged to a great extent, but these scattered suggestions must suffice to start us thinking, watching and praying along these lines until we learn how much there is in our life which we call spiritual, but which in truth is purely natural. We need that keen operation of the Word of God which is able to divide "asunder soul and spirit" (Hebrews iv. 12). We must learn that God is the source and constant foundation of our Christian experience and that our connection with God is not made by cords of emotion

or by communicating flashes of thought, but by the mighty chains of a sanctified will.

In all this discussion of the place of the Will in the Christian life let it be distinctly understood that the writer does not mean to state or imply that one can make himself what he wishes simply by using his "will power." The "will power" as it is generally understood is just the opposite idea from what is urged in these pages. Our human will power amounts to very little. But when we yield our wills to God and link them with His, then great things may follow.

We are not to will ourselves good by our own might, but we are to will to let Him make us good by His power. As the Scripture with which we opened this subject says, "What wilt thou that I SHALL DO unto thee?" All the effective power comes from the Lord and belongs to the Divine realm. But we deal with Him and obtain the benefits of the working of His power by communicating with Him in our wills rather than in the less central and fundamental parts of our being. Throughout, the Willing is our part, the Powerful Performing is His part.

Chapter XII.

THE SANCTIFICATION OF THE EMOTIONS.

THERE are many Scriptures which furnish an excellent basis for a study of God's dealings with our emotional nature. We may at this time refer to just one (I. Peter i. 8), "Whom having not seen ye loved; in whom though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." An immediate bodily experience is absent from this verse, for we have "not seen" Christ with our bodily eyes. And yet we "love" Him, which is an emotional experience, for love is our greatest emotion. The latter part of the verse draws the distinction quite clearly between an emotional and a physical experience. We read that we "rejoice with joy,"—which is purely emotional. Although we "see Him not," which would be physical or mental. This emotional experience cannot be translated into fitting bodily expressions for it is "unspeakable." We have then in this verse several distinct notes of the emotional life.

Throughout the New Testament this part of man's nature is repeatedly referred to in connection with Christian experience, and any scheme of Christian life which does not give place to the emotions is imperfect. We are to regard the emotional nature of man as not necessarily wrong or carnal. Emotions are a part of the complete nature of a normal human being. They are implanted by God and are not to be destroyed, but rather sanctified. One who has no emotion is not a complete man, he is yet unfinished. If we were to follow out the relation of the emotions to Christian experience we would require an entire book for this subject alone. Let it be sufficient to have our attention called to some of the leading bearings of the subject.

It will be remembered that the mind of man is by common consent divided into three classes of activities; named respectively intellect, sensibility, and will. The sensibilities are, in a broad sense, the emotions. We therefore speak of man as thinking, feeling and willing. These three divisions of the human mind are not of equal importance in any individual human experience, but they are all essentially very impor-

tant and not one can be neglected in the Christian life. If Christ provided a complete redemption for the complete man, He has provided redemption for the emotions. Let us proceed to notice briefly the importance of the emotional nature.

I. First of all it may be advisable to give attention to the inter-relation between the emotional nature and the body. This is expressed in two directions; the effect of the emotions on the body and the influence of the body on the emotions.

1. The effect of the emotions on the body. It has been quite satisfactorily demonstrated in laboratories that every serious emotion in the mind is accompanied by some bodily change, and it is practically certain that this parallelism holds true of even the slightest emotional states. With great emotions, the physical concomitant is very noticeable; with slight emotions it may be beneath the threshold of attention. When, for instance, one is very angry,—which is an emotional state, the body gives many well known evidences of the inward condition. The same is true of extreme fear, hatred, contempt, pity and other emotions. It may be difficult to believe that the finer and less intense

emotions have some physical accompaniment, but such seems to be the case. Out of this bodily effect of emotional states follow two important facts for the Christian.

The first of these to be mentioned is that we are constantly betraying to others our emotional condition. We are of course aware of this when our emotions are very intense, but are inclined to forget it or disbelieve it when they are slight. While it is true that we may so learn to conceal our feelings as to deceive the outside world occasionally, it nevertheless remains a fact that we are almost continually testifying to others of our inward condition. The way we walk, the manner in which we hold our head, the expression of our face, the tone of our voice and dozens of other things great and small enter into this complex but efficient manifestation of mental condition.

Others read us when we are not aware of it. We are continually testifying in some way. If we say one thing with our lips and another thing by the unconscious emotional manifestations of our bodies, men are far more likely to believe the latter than the former. Our friends and acquaintances will often be aware of certain things in us with-

out being conscious of the method by which they came to the knowledge of the existence of these things. They may not realize that it was the unconscious testimony of our bodies; they may not be able to place their finger on any definite indication of our inward state, but they have received the confession in their finer consciousness nevertheless, and have the knowledge of certain conditions within us for which they may be unable to give a reason.

If our inner life is not what it ought to be, we are unconsciously betraying that fact. If we preach something but do not believe it as we preach it, our bodies delicately give the lie to our sermons and men refuse to be impressed by our words. We can arise in meeting and testify to the goodness of the Lord while His joy is not in our hearts, but we surely indicate through our body the absence of that professed joy, and our testimony consequently is not according to what our emotions say through our bodies. If we attempt to talk to a friend about Christian things, and those things do not have a living place in our hearts, though our words may be excellent the impression is more likely to be according to the real condition of our

inner life, testified to unconsciously through the body. If we follow out this line of thinking into the details of daily life, we shall be impressed and astounded at the great importance of having sanctified emotions.

The second fact growing out of the effect of the emotions on the body has to do with health. It is well known that certain mental states interfere with the nutritive processes of the body, while other undesirable mental states actually throw poison into the system. People not infrequently die as a result of a fit of anger. There is a great truth in the influence of the mind over the body. Christian Scientists have gotten hold of this and through it have probably accomplished most of their cases of healing, although they have hidden the simple scientific fact beneath a mess of unscriptural theology and unreasonable philosophy. Many other healing cults have used this fact of mental influence over bodily functions to great advantage. It is a psychological and a physiological fact which is unquestioned in the best scientific centers that we control and alter the functions of the body by the conditions of the mind.

Of all our mental conditions none others

are so intense as our emotional states, and these therefore often have more to do with our bodily condition than have our intellectual processes or our volitional activities. Some kinds of emotion will interfere with the secretion of digestive juices or other necessary products of the glands of the body, some emotions will affect the heart beat and the depth of inspiration and expiration, other forms may affect the muscular contractions of the important organs of the digestive system, while still others through their effect on the nervous mechanism, may greatly disturb the delicate balance of the distribution of the blood. These things do not belong to the unscientific dreams of astrology and alchemy, but are established beyond dispute as facts of the first order.

Those Christians therefore who need the encouragement in their soul of healthy bodies, cannot afford to have unsound emotions in their mind, for such emotions will disturb the functions of the body. Those who trust the Lord as their Healer cannot have unchristian emotions coursing through their soul, for such emotions give rise to disordered bodily activities which lead to disease. We can hardly expect the Lord to

heal diseases and disorders which we ourselves induce by permitting unsanctified emotions to possess our minds.

The Scripture which says, "A merry heart doeth good like a medicine," is not a bit of poetry or of elaborate oriental imagery, but is a scientifically correct physical and spiritual statement. Our emotions are continually affecting our bodies, much more so than we realize, and for this reason they should be of the right kind. In fact one of the conditions of divine health, which is better than divine healing, is that the emotional nature be sanctified as a bulwark to physical health and a prevention of bodily disorders.

2. Having noticed the effect of the emotions on the body let us turn the problem around and see briefly the influence of the body on the emotions. There is without doubt this reciprocal relation between these two parts of our being. A healthy body is almost sure to be accompanied by a happy emotional state and on the other hand a body whose functions are disturbed makes it well nigh impossible for its owner to rid himself of distressing emotions. The emotion of fear is often the reflection of bodily conditions more than the result of danger-

ous objects seen without. Sometimes we are afraid but do not know why we are afraid or what we are afraid of: certain conditions in the body have caused this emotion to arise.

The same is true of many other emotions. Discouragement, gloom, unbelief and doubt may have their source in a heart which is not right with God, but we should not lay the entire blame there until first we assure ourselves that our body is healthy. As has been indicated elsewhere, a disordered liver is responsible for a large portion of our so-called spiritual irregularities. Professor William James, recently professor in Harvard University, maintains that instead of the emotions giving rise to bodily states, the finest analysis of conditions satisfies him that bodily states always give rise to emotions and that all emotions are but mental reacions to physical conditions. Many careful students of the human body and the human mind look favorably upon this view. Whether or not we wish to go to such an extreme, it remains beyond question that pronounced bodily conditions are inevitably accompanied by corresponding emotional states.

The thing for the sanctified Christian to learn from this is that a life perfectly in the Holy Spirit demands a body in good condition. Inasmuch as our emotional life is part and parcel of our Christian experience just as it is part and parcel of all normal human living we must take every means possible to ensure a right condition of our emotional life. In view of this we surely owe it to our souls to give our bodies proper nourishment and proper exercise. It is a Christian duty to see that our physical mechanism is periodically and sufficiently recuperated and rested, chiefly by sleep. This all means moreover that the health of all our organs may be regarded as a spiritual as well as a physical requisite.

The temptation is great to follow this subject into more detailed application, but the above few remarks must be allowed to suggest to each reader a line of prayerful thought which he should follow up for himself concerning this important subject of the inter-relation of the emotions and the body.

II. It will pay us in the next place to give a little time to considering the relations between the emotions and the will. We have

found a very close relationship existing between the emotions and the body. We find just as close an one between the emotions and the will, and one that is more serious in its results if the emotions be not sanctified.

It is generaly acknowledged that every action on the part of man is ordered and executed by his will, so it can be truthfully said that whatever man does his will is responsible for it because it causes the act. But this is not the bottom of the question. There are influences acting on the will which decide the attitude of the will in these things. The will is supreme when it rises up in its own God-given nobility; but as a matter of fact it often kneels before other things and allows its power to be swayed by other influences.

Our general experience leads us to see that the will almost always acts at the bidding of one or both of two forces,—the intellect and the emotions. Often the will does as the body in its desires, passions or appetites, demands, but in this instance we may say, speaking generally, that the emotional nature takes up the desires of the body and make their plea its own. Thus it still re-

mains that an action of the will is according either to a judgment of the intellect or to a pressure of the emotions, or both.

When one's intellect convinces him that it is right and profitable for him to do a certain thing, and when at the same time his emotions urge the doing of that same thing, his will acts as a result of the combined influences of the judgment and the feelings. When, again, one's intellect convinces him that it is wrong and harmful for him to do a certain thing, but his emotions nevertheless plead for that thing; if he goes on and does this he is disregarding his intellect and being swayed by his emotions. Once again, if a man's judgment commends a certain action as being highly advisable, but his emotions rebel at the suggestion and urge that the action be not entered into; and then the man goes and does as the intellect advises, he is obeying his safer guide and denying the unwise and excessive cravings of the feelings. It is very hard to imagine an action on the part of man which would be contrary both to his judgment and his emotions. Some acts of spite and stubbornness may seem at first to come under this head, but a little deeper investigation will prove that

these are really victories for the emotional life, because there are certain emotional states of satisfaction to carnal people in doing such things.

These then are the various ways in which man may act. Let us take the average Christian and inquire which influence chiefly controls the decisions of his will: is it his intellect and judgment or his feelings and emotions? The wider and longer an acquaintance one has had among the professed people of God the more deeply is the impression fixed upon him that for the most part Christians are controlled by their emotions rather than by their intellects and judgment. It takes a strong Christian indeed to deny the pleadings of the feelings and deliberately, in cold blood, do some act because his sanctified judgment tells him this is the thing the Lord would have him do.

The very beginning of so-called Christian experience with many people is an emotional impulse. They do not come to Christ or take the first step in public for a Christian life until their emotions are aroused and they feel like doing what they do. Such is a bad start, and we do not wonder when so many professed Christians begin the Chris-

tian life only when their emotions impel them in that direction that they go along throughout their entire experience continually subject to their emotional states.

When these people feel like praying they pray. When they do not feel like reading the Word of God they neglect it. They go to Divine service or Christian work or not as they happen to feel when the time arrives for decision. When they feel discouraged they immediately become discouraged and throw the entire force of their will into the downward direction. When their emotions are in good shape they feel religious and are often talking of the blessings of the Lord. On certain days they have faith for great things, while on other days they have no faith for anything,—all of which is determined by that condition of their emotional life which happens to prevail on each day.

To some it may appear an extreme statement when we say that for the most part Christians follow their feelings, emotions and desires rather than their reason, their judgment and their conscience; but we submit the statement to the test of widespread religious experience sadly believing it is correct. If this is true of the larger num-

ber of Christians, or even if it is true of only a smaller proportion, it is a very serious condition. When the people of the Lord are at the mercy of their emotions there is little help for them spiritually unless their emotions are sanctified.

It is quite probable that in the deeper Christian life there is still a very close obedience to the bidding of the emotional nature, but in this instance the emotions are uplifted and transformed and do not urge to things which are likely to be wrong. We read in Psalm xxxvii. 4, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." This is generally understood to mean that the Lord will give us the things our hearts desire. Such can be true only of those who in the deepest sense delight themselves "in the Lord." With them their chiefest joys and consequently their chiefest desires are "in the Lord," and He can consequently grant them the desires of their heart, when such desires have Himself as their object.

May this verse however not mean something different from this first understanding of it? May it not mean that while the Lord may, under certain conditions, give us the

things our hearts desire, He will also give us the desires themselves in our hearts? May not "He shall give thee the desires of thine heart" include the promise that if we live as close to the Lord as we ought, the desires which we find in our heart will turn out to be God given desires? Of this we are not sure, but it is a suggestion well worth considering. It is at least in harmony with the burden of this chapter on the Sanctification of the Emotions.

If our emotions could be thus sanctified we would be perfectly safe in following them in the decisions of our wills. It would then turn out however that we would not need to disregard the advice of our judgment if we accepted the request of our emotions, for the two would agree. Sanctified intellect and sanctified emotions will be in complete harmony.

When there is not this harmony in our actual experience we need to proceed very slowly indeed if we contemplate disregarding the judgment and obeying the emotions. When there is a discrepancy between these two factors of our being, the emotions rather than the judgment are almost always liable to be in the wrong. Because of this, and

because of the fact already presented that man is controlled in his will much more often by his emotions than by his judgment, we all can see how absolutely necessary it is in Christian life to have the emotional nature perfectly controlled by the Holy Spirit. This wonderful ideal may not be fully realized by any saint, but we all can and ought to "press toward the mark of the high calling."

Chapter XIII.

THE SANCTIFICATION OF THE EMOTIONS.

(Continued.)

THIS important subject cannot well be dismissed at this point. Although there is not sufficient space for a detailed consideration, yet we must follow the matter along a little further.

III. We shall take up now some of the chief emotions and call attention to the need, the possibility and the direction of their being sanctified by the Spirit of God. A brief list of the more prominent emotions of the human soul would include the following: Love, Sympathy, Joy, Grief, Anger, Fear, Curiosity, Jealousy, Astonishment, Hope, emotions of the Comical, Beautiful, Sublime, Pathetic, emotions of Approval, Disapproval, Dependence, Adoration, etc. We consider but a few of these.

1. The greatest emotion is Love. This word is made to cover a vast sweep of feeling and is used by many to include desires and passions. The word Love in common

use indicates anything from the basest physical passion to the purest adoration of the deity. Its most prominent use has to do with marital conditions; we speak of the bridegroom's love, the love of the wife, the parent's love and the love of the child. These earthly relationships which serve as an occasion for the expression of love, should be regarded by the Lord's people, as is suggested in the fifth chapter of Ephesians, as types and greatly reduced figures of the relationship which should hold between the church and the heavenly Bridegroom, between a child of God and his heavenly Father.

The lowest stages of the sanctification of the emotion of love would undoubtedly be to free the soul from those base and carnal passions which are contrary to the highest ethics and the uniform teaching of Scripture. There are many of God's children, some of them actively engaged in His work, whose inner lives are still contaminated and disturbed by the bold pressure of desires along forbidden lines, and whose testimony and service for the Master are often blighted by the sudden victory of some of these baser things which are often called Love.

Only the power of the Spirit of God can refine this emotion in the lives of men and lift it to a plane of purity and wholesomeness.

In this connection reference may be made to the doctrine and practice of some who insist that they are so holy through the work of the Spirit that they can ignore the commonly accepted sex proprieties of society and defy the natural inclinations and propensities of the nature of man, and who as a result often actually practice the most repulsive and sinful things seemingly under the delusion that such things have become pure to them. All this is the deceit of Satan and is rotten to the core. True love has no place here, much less the love of the Spirit. This is the case of an emotion run wild, professing to be sanctified while in truth it is appropriating most unusual license.

In the experiences of men and women in what is ordinarily called experiences of love there needs to be special assistance from the Holy Spirit. The children of God must learn that even in this normal and necessary activity of their souls they are still to keep within the highway of holiness. There are some to be sure who go to the extreme that

all human love is sinful, especially previous to the actual marriage relation. Such a stand is unscriptural and untenable: no marriage relationship should be entered upon except on the basis of the deepest mutual love as a preliminary condition and as an indication of the will of God.

Nevertheless there is much of love between Christian young people which is quite earthly and carnal, quite wilful and independent of the plan of God; and much of it is vacillating and transitory. Many young Christians are snared by earthly friendships which are out of the will of God, but which demand their entire attention and distract their interest from the Lord and His service. Many Christian workers are led astray for similar reasons and are soon laid aside by the Master Workman because they have lost their real love for His service and their efficiency and simple-heartedness therein.

It is probably one of the most difficult practical problems of Christian life to know just what place to give this normal and necessary activity so that we may keep in the Spirit on one hand and not interfere with the plan of God for our earthly lives on the other. A very safe rule to follow is that in

all instances of doubt we should give the benefit of the uncertainty to the side of separation and sacrifice. If we have made a mistake in doing this the Lord can very easily indicate it to us and overrule. If we make a mistake in deciding in the other direction, it often puts us in relationships which cannot without great difficulty be discontinued.

In the home there is a paramount need for love. Here again there are some who insist that if we love the Lord as we ought we cannot love our husbands or wives or children. These good people fail to see that true love for those whom God has given us on earth is not only not inconsistent with our love for the Lord Himself, but is greatly deepened by that love. A husband who becomes a Christian will love his wife thereafter as never before. A Christian wife who is graciously baptized with the Holy Spirit, will have a truer love for her husband than she had in the past.

The love of parents for their children is most natural and necessary, but this love is often allowed to take the place of absolute direction in the life, even in defiance of the will of God. When the Lord is

pleased to take a little one to another world, or when after the young man has finished his preparation for life work the Spirit calls him to preach the Gospel in Africa or China,—then the parents often rebel in heart and speak bitterly of the providence and love of God. This is an instance of unsanctified love; not that it is wrong to love our offspring and to desire deeply to have them near us, but because even that proper love must be made subject to the greater will of God and the wider love for those who are lost.

The sanctification of the emotion of love in the hearts of young people will cause them to keep the fifth commandment in a truer sense than ever before. They will not grow indifferent to the needs and preferences of their fathers and mothers, they will not grow careless in bestowing those little tokens of attention and respect, they will not grow harsh and cruel, even when they themselves follow the Lord in one direction while the parents do not follow that way. For sanctified sons and daughters there will be the deepest respect and the truest love for the fathers and mothers in the flesh.

What is called Christian love is in great

need of sanctification. Our attitude toward the brethren is to be characterized by the unfeigned love of the Spirit. But this is often not so. What is called Christian love is quite generally natural affinity, in which a group of workers in the same church or neighborhood are held together not because they are one in Christ, but because they are similar and agreeable to each other in disposition.

Often a Christian speaks with evident gratification of his deep Christian love for some other Christian or group of Christians, while at the same time there is still another Christian or group of Christians for whom he has an ill concealed aversion. He goes into raptures over the testimony of some and sits with stolid resentful face under the testimony of others; he supports the prayers of some by fervent Amens, while he becomes suspiciously silent during the supplications of others. There are some in the church whom he always meets warmly and with whom he delights to talk about spiritual things, while there are others whom he purposely avoids in all these ways. This is the common experience among

Christians and looks very much like unsanctified love of the brethren.

The Love of Christ is extended toward all His children alike and if that love controls our hearts we will have undisguised Christian affection for all the saints of the Lord's church. This does not mean that we may not have our special friends in Christian service, for even Jesus seemed to find some with whom He chose to hold fellowship on spiritual matters more than with the great crowd of followers. But it does mean nevertheless that we are never to become so exclusive with a few as to violate in any sense the spiritual courtesy of pure Christian love toward all who are the Lord's.

There are some who speak much and think fondly of their Christian love for some of the saints, but who are ready to slander and criticise and even quarrel with others of the same body. None of this is worthy the name of the love of Christ. If the Lord's people were sanctified in Christian love there would be no church quarrels, no roots of bitterness, no evil speaking, no suspicion and mistrust. We need to see that it is impossible to have pure and fervent love in the

Spirit for a few, while we do not have at least pure love for all, though it need not be as fervent as our love for some.

One other phase of the life of love needs to be brought to mind,—our love for the Lord. It is one of the earliest and most common expression of Christian testimony, "I love the Lord." But it is one of the rarest actual experiences of the soul notwithstanding.

There are many tests of our love for Christ. May mention be made of three of them? (a) If we love the Lord we will obey Him. "If ye love Me keep My commandments." If we truly love Him His commandments will not be grievous, we will take pleasure in reading His Word, in order to learn what His will is, and we will never speak of sacrifice in carrying out that will though it takes us to the ends of the earth or deprives us of the realization of our fondest human dreams or leads us to unusual labor and hard service. We have no right to tell the Lord or anyone else that we love Him until we are making an honest and voluntary effort to do all His commandments.

(b) If we love the Lord we will have con-

fidence in Him. No relation toward another is worthy the name of Love that is not based upon and accompanied by absolute confidence in the character of that person. If we love the Lord we will not doubt Him. We will not question His will or be filled with anxiety when we have to go a few days without some outward token of His care for us. We can trust Him behind the clouds, knowing that He is true to us, though we may have received no recent physical evidence of His working in our behalf.

(c) If we love the Lord we will love our brethren. The Apostle John tells of this most forcibly in his First Epistle, chapter iv., verse 20, "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

This verse seems to authorize the statement that our love for God is true only so far as it is accompanied by a love for our brother. If this is a correct test of our love to the Lord, then that love does not exist in our hearts, no matter how we may think it does, unles we love all the brethren. It becomes a very serious question whether we

truly love the Lord at all. Love for Him is not such a little and superficial thing as we often think. He who does not love his brother may have a very difficult time proving from the Scriptures that he loves the Lord God.

These three tests of our love for God are sufficient to remind us of the depths and importance of this relationship. Love is part of the emotional life. It should be the highest activity of our emotions. Even though it deals in part with a divine Object of love, it nevertheless needs to be purified and strengthened by the sanctifying work of the Spirit of God.

2. We may glance at the emotion of joy. The subject of Love has been purposely considered in a wider manner because Love is so fundamental and because this broader consideration of one emotion will serve to suggest how we may take up in our own prayerful thoughts the other emotions and subject them in turn to the searching of the Spirit that they might in turn be sanctified by the Spirit. A few words only will be necessary on two or three additional emotions.

There is much joy which is purely nat-

ural. It does not follow that such joy is sinful, but it is necessary to be sure that such joy is not in connection with the forbidden things of the world or the life of sense. There is a certain proper degree of pleasure in the favorable circumstances of natural life. Often the greater danger in this respect is that the joy which is proper in a moderate degree is allowed to go to unscriptural lengths and become the chief rather than the subordinate pleasure of our life.

There should be no earthly pleasure which is not based on things that are true and pure and beneficial. The sanctification of the Spirit does not mean that we are to become long-faced and funereal; but on the other hand it means that many of the pleasures of this earthly life will be completely taken from our experiences and the rest of them reduced to a truly secondary position.

If our emotion of joy is sanctified, we will have a deep experience of the joy of the Lord. This joy is unlike all other joys. It is not based on favorable circumstances or a satisfactory past, or even upon a promising future. It has nothing directly to do with our condition of body or frame of mind.

It is entirely independent of what others say and think, and often of what we may think ourselves. It is a springing up within us of the deepest, richest sensation of perfect satisfaction,—not in ourselves, but a satisfaction seemingly without a reason.

In fact when we seek for a reason to explain our joy in the Lord we can find no reason that is at all sufficient. This joy is a little touch of the very life of God, who is forever joyful. It causes us to be supremely happy and perfectly independent of our condition and oblivious to our surroundings. The nearest association of this joy seems to be the person of Jesus Himself. We seem to be glad because He is with us and because we have Him. Beyond that we can give no reason; but the experience itself is far more conclusive than a thousand reasons.

This joy is not brought about by any method of logical thinking, but springs up from the fountain of the Spirit. This is the highest condition of this emotion of joy which runs through great ranges of experience in the human soul,—from the coarse and disgusting pleasures of the sinful life to the holy moments of inexpressible delight

in the spiritual presence of the Lord Himself.

If our emotion of joy is sanctified, we shall also learn to distinguish between the joy of the Lord and joy in circumstances. Very often we feel happy because things are going right and we are in good condition. When things begin to go wrong, then we lose our joy. At such times we say we have lost the joy of the Lord; but such is not true. What we have lost is, the natural joy which was dependent upon circumstances. If we had been experiencing the joy of the Lord it would not have changed with a change of circumstances, but would have persisted unabated. We do not mean by this that we are not to enjoy favorable environment, for we should learn to see that this also is a gift of God. But we are to rise above environment for our source of inner satisfaction, and are to learn not to mistake the joy of simply natural response to favorable surroundings as the joy of the Holy Spirit.

3. The emotion of grief or sorrow presents in many respects the correlative conditions of the emotions of joy. Sorrow is a divinely implanted possibility of the human

soul. To be sanctified entirely does not mean that we will have no more sorrow but it does mean that our sorrow will be changed and purified. We will no longer grieve deeply over the petty disappointments of our earthly life. We will no longer be in great inner distress when the will of God requires a change of plan.

Many times the tears we shed are but indirect ways of expressing our rebellion against the plan of the Lord. A sanctified life will sometimes shed tears, but not tears of rebellion. Our sorrows will be like the sorrows of Jesus. He grieved over sin. We differ from Him in that we have sin of our own to grieve over. We would therefore sorrow over our own sin and also for the sin of others.

If God's children were sanctified in this emotion of grief, they would not be greatly disturbed over some trifling temporal loss and wholly unmoved over the sins in their hearts,—as is so generally their experience now. Then their earthly distresses would affect them little, while any weakness of soul would cause them real sorrow. Their greatest grief would be over any sin that crept into their own life. How strangely

this emotion has been perverted! We go wild with grief over losses which in the light of eternity amount to nothing, while sinful conditions of soul that will affect countless ages to come cause us practically no distress.

If we were sanctified in this emotion we would sorrow also over the sins of the world and the lost souls all around us. Jesus wept over Jerusalem. His grief was never selfish, but always because of others. If our tears were for others instead of being caused by personal misfortune and trial, we might then believe that the Spirit of God had sanctified our emotion of sorrow.

4. Let one more emotion suffice in this short list: the emotion of Sympathy. All human beings above the savage state have sympathy. The noblest man who walked on earth, Jesus of Nazareth, had sympathy. The quality of good or ill is not in the existence of this emotion, but in the direction of its activity.

There are those in civilized society who weep to distraction over the death of a pet poodle dog but are never moved to make the slightest effort to relieve the condition of the heathen, whose souls are perishing

by the thousands every day. There are those who will sit in their comfortable box at the theatre and shed abundant tears over the artificial distress of the heroine on the stage, while the coachman who drove them to the playhouse sits freezing on his open seat outside the building.

It surely is not wrong to be moved with sympathy over the sight of the crippled, the deformed and the unfortunate; but our emotional sympathy is surely unsanctified if we allow these things to stir us deeply while we remain stolid and unmoved at the thought of the greater physical distress of the heathen world and the unspeakably greater spiritual gloom that awaits them.

We often read that Jesus was moved with compassion. His emotion of sympathy was very strong. But we will always find that His sympathy was not expended on the trivial and temporary things of human experience, but was most aroused by the great underlying needs and spiritual distresses of the thousands that swept past Him in the stream of human life. Sympathy is good and very necessary, but it is needful to be sanctified by the Spirit of God.

Other emotions might be added. However let us allow the Lord to open to us this great inner life. Let us ask Him to lay His finger on its weak places, and to reveal to us its dominance over so many other of our activities. When we see these things in His light we shall never rest until the Spirit rules in this part of our lives as truly as in any other part.

Chapter XIV.

SOUL AND SPIRIT.

THE question of the distinction between soul and spirit must at least be touched upon, but the matter will not be given a complete discussion. It may be disappointing to some readers to seem to find such a small relative proportion of the book given to a discussion of the Spirit, as compared to the portions given to the Body and the Mind; especially when it is agreed by all that the Spirit is the most important of any of the parts of man's being. But as a matter of fact the spirit has been imminent throughout all the preceding chapters. The body was discussed in its relation to the spirit, and then the various activities of the mind were discussed in their relation to the spirit. The spirit and the spiritual interests therefore have permeated these messages throughout, and for this reason it is not so necessary to give special attention to them in a distinct form.

Moreover the question of the spirit and its distinction from the soul is so confused and to such a large degree still unsettled,

that it seems needless to enter deeply into the discussion except in a book on spiritual anthropology, or Christian philosophy. It will be advantageous however to take a few glimpses at this subject from various points of view, not in order to settle all the questions, but in order to familiarize ourselves with the various phases of this much discussed relationship.

I. Theories of the relation between soul and spirit. A brief reference to some of the leading theories held by Christian teachers and thinkers will show us how futile it is for us to expect to settle the question easily or immediately.

To the minds of some the spirit is as different from the soul as the soul is from the body, and is equally as distinct. To the minds of others the combination, in what we call life, of body and spirit interacting with each other gives rise to the other term, the soul. To others, the soul represents purely the animal life,—those vital functions which cause the body to carry on its metabolism. Animals would have souls and to a degree plants would have them, for life with its various forms of activity characterizes all these.

To some the spirit is the region of the will, the center of the activities of ego, and all else is soul. There are those who believe that the spirit is that portion of man which is added to his being in the experience of regeneration: the unsaved would have no spirit, only the saved would possess this part. Some believe that the spirit is that part of man where God dwells; this compartment of the human being would be unoccupied until Christ enters in salvation.

A very common view is that the spirit represents all the spiritual tendencies and relations, while the soul represents the selfish and carnal tendencies and relations. People are thus spoken of as being soulish or spiritual as the case may be. There are some who say that the body is the seat of sense-consciousness; the soul is the seat of self-consciousness, and the spirit the seat of God-consciousness. Again there are those who affirm that it is the spirit which is the region of self-consciousness as well as of God-consciousnes. Personality, whatever that may mean to different writers, is located by some in the region of the soul and by others in the region of the spirit.

From these representations it will appear

that there is no discernable unanimity of opinion among those who have thought and studied, often with much prayerfulness, over this question.

Many ingenious theories have been propounded and many pretty generalizations have been made, but confusion still reigns. Often those who start out with the clearest differentiation contradict themselves before they finish and are guilty of attributing the same activities and prerogatives to both spirit and soul, which destroys any well marked distinction between the two. It may transpire that it is not of great practical spiritual value to come to a clean-cut theoretical statement of difference between what these two words Soul and Spirit signify.

II. Dichotomy and Trichotomy. These words express the views respectively of those who believe that man has a dual nature and of those who believe he is a tripartite being. The one point concerning the two theories which may be worth emphasizing in this connection is that they both can apparently be proved from the Scriptures. If they are both found in the Word of God it does not mean that the Word of God contradicts itself, but more likely that there are

different points of view from which the nature of man may be studied.

As to dichotomy, two passages will suffice, for they represent a number of others to the same effect. Matthew x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Here the soul is set off as distinct from the body and the two are stated as comprising the entire man. I. Corinthians v. 3, where Paul says, "I verily, as absent in body but present in spirit, have judged already as though I were present, concerning Him that hath done this deed." In this verse the spirit is distinguished from the body, as the preceding verse distinguished the soul from the body. Here also the two terms, one referring to the material and the other to the immaterial part of man, seem to be taken to represent the entire being.

The trichotomous theory is supported by two plain passages. I. Thessalonians v. 23: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." There can be no question that here the apostle ascribes these three parts to the being of man and

seemingly makes them mutually exclusive. Hebrews iv. 12: "The Word of God is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit." In this passage the body is not mentioned, but a distinct statement is made concerning the problem now confronting us and surely the implication is that the soul and the spirit can be divided from each other and therefore must be somewhat separate and distinct as to nature or activity. There are more New Testament passages implying the twofold division of man than the threefold, but these two which speak of Him as a threefold being are more direct in their statement than most of the passages favoring the twofold division.

III. What is the soul? There are two Greek words whose meanings are helpful in this study. The first is "pneuma," which literally means wind, but is much more often the highest New Testament word for spirit. The Holy Spirit is called the Holy "Pneuma." The other word is "psyche," and is more commonly translated soul. We will not attempt a complete answer to the question heading this paragraph, What is the soul, but will call attention to the fact

that many things which we generally suppose can be true of only the highest part of man, the part most often expressed by the word spirit, are likewise declared to be participated in by the soul.

It may be best to give a selected list of Scripture passages in which in all instances the word in the Greek is "psyche," and never "pneuma." For instance, Matthew xx. 28, declares that the Son of Man came "to give His life a ransom for many." This is one of the strongest passages in the four gospels for the substitutionary theory of the atonement. The ransom Jesus gave is stated as being his "psyche."

Hebrews vi. 19, "which hope we have as an anchor of the soul, both sure and steadfast." The "psyche" here must be the higher and spiritual part of man because it is a part needing to be anchored "within the veil."

Revelation vi. 9: "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God." A similar statement is found in Revelation xx. 4: "I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God." We could just as

correctly say that what John saw was the immortal spirits of the martyrs; but the word used is not "pneuma," but "psyche." We see that the "psyche" has survived the death of the body and is continuing in the next life under heavenly conditions.

James i. 21: "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls,"—and surely these souls must include the very highest part of man for they are to be "saved." The Greek word here is "psyche."

Mark viii. 36, 37: "For what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" There can be no doubt that the part of man here named under the word soul is the immortal part, that which we generally call his spirit: but the Greek word used is "psyche."

Hebrews x. 38: "Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him." This is a statement in the first person by God Himself. When He says, "My soul," it means God's soul. It is significant that the word here used is "psyche" and not "pneuma."

Whatever the soul is, therefore, God also has one, for here He speaks of His own "psyche."

It is not at all necessary to quote any of the multitude of passages in which the word "pneuma" is used for the highest part of man and is translated correctly spirit. There is no question about his point. But many who have attempted to lay hard and fast lines of division between the soul and the spirit have overlooked the facts arising from the passages just quoted, and seem to be in ignorance of the repeated statements of Scripture in which conditions generally attributed to the spirit are attributed likewise to the soul, and things which many believe could be said truthfully of the spirit only, are here said just as distinctly of the soul.

To be sure, this exhibit of passages does not settle the question, What is the soul? And this chapter or this book or this writer does not attempt or pretend to settle this question in its fulness. But the Scripture facts here brought forward may shed some light on the problem and make possible one more step towards its solution.

IV. A very brief view of the entire question, extending in results considerably be-

yond the limits of the detailed matter just presented, may bring the subject out of limbo into a somewhat definite place in our minds.

It seems to be found that the definitions and distinctions of writers and teachers do not agree with each other, and in many cases a given exposition of this subject does not agree with itself.

To this may be added the fact that the Scriptures seem to use these two expressions somewhat synonomously. A careful, critical study will undoubtedly reveal that the words are not exact symonyms; but nevertheless for general and popular understanding they may be used interchangeably. They are so used in various instances in the Bible.

From these two generalizations it may safely follow that it is not worth while to attempt any exact discrimination. In fact, such may be found to be impossible, if it aims to be based entirely on the Word of God. The Scriptures do not attempt to give us a view of the soul as clearly distinct from the spirit or of the spirit as clearly distinct from the soul. There are many who roam at will in this field to no practical

profit and probably to more or less confusion in their own minds and the minds of others. When the Word of God does not make a simple and evident distinction we are not justified in going too far in forcing such a distinction upon the brethren.

We must believe that man himself is a unity, the Ego is indivisible. The man here meant however is the person, the immaterial, spiritual entity. This being, this person, dwells temporarily in the body, but this body is not an essential part of his personal unity. Here is the first great division within man as we find him in this earthly life. He has a material body and he has a spiritual personality. This first division of him is probably what is meant in those Scripture passages which speak of man as being made up of two parts rather than of three.

But we may further divide man. His body is no longer easily divisible, but his spiritual part is; and we may find that the larger spiritual personality of man is composed of what may be called soul and spirit, which would make two parts. It is probably this second division of man, including the first, which is in the mind of the Holy Spirit when he writes those New Testament

passages in which man is regarded as having a threefold nature.

Just what is the difference between the soul and the spirit, we do not know; and just where the soul ends and the spirit begins no one has ever been able to point out to us with assurance. In a general way we may rest in the idea that the soul is associated with the lower and natural life of man more than the spirit. To attempt a more definite division is hazardous.

There are many who do not hesitate to state a much more exact differentiation between these two parts of man's being, but it does not thereby follow that their statement must surely be correct. A far more important and profitable thing for us as Christians to be concerned about is that our entire inner man, whatever we wish to name it and into how many parts we wish to divide it, is in complete and constant subjection to the Spirit of God. We may enjoy a most victorious experience in this direction without being compelled to subscribe to a detailed theory.

Chapter XV.

WHAT IS THE HEART?

THE word heart is one of the most common in religious nomenclature. We are continually talking about the condition of our hearts and asking the Lord to bless us in our hearts. It has already been suggested in several earlier portions of this book that Christians have no very clear understanding of what the word heart means in this spiritual use. It cannot possibly mean the muscular organ located in the breast. What it does mean we may attempt to ascertain, but only in somewhat of a general way.

I. It may be advisable first of all to emphasize the fact that man is at bottom a unity; the Ego is indivisible. Some talk of the conscious self and the sub-conscious self; but whatever is meant by the latter term it cannot be accepted in any meaning that would make possible another person in addition to the conscious self. The only possible exception might be in those rare pathological cases of multiple personality, which are always temporary and abnormal.

But even then there is no evidence that more than one person inhabits the same body. Every human being feels in the deepest recesses of his nature that he is one and not two or three. He is always himself.

II. This unit personality however has various forms of activity. These forms by general consent are gathered into three groups: forms of intellect, forms of volition, and forms of emotion; or in other words thinking, willing and feeling.

We are not to get the impression that these are well defined compartments of the human mind. It is rather the same mind working in different directions. One may make movements with his hand in various directions; he may move it vertically, horizontally, obliquely, in front of his body, or may move it to and from his body; he may make zig-zag, spiral or circular motions; he may describe triangles, squares, ellipses or pentagons,—but it is the same hand describing all these motions. The difference is not in the hand but in the direction of the activity. And more, in making one motion he may be using some part of another motion, so the motions are not all absolutely distinct but overlap to a certain extent.

This may be an illustration of the various activities of the human soul. Sometimes the Ego is thinking or reasoning, sometimes it is willing or deciding, and sometimes it is feeling, either enjoying or suffering: but it is the same personality throughout. Sometimes it is both willing and thinking, and sometimes it is both willing and feeling and sometimes again it is both feeling and thinking. There are some activities which it is almost impossible to locate absolutely in one realm or the other of these three larger divisions of human activity.

We are not to think therefore that one part of the mind is given over to volition, another part is the seat of emotion, while a third distinct part carries on the thinking. The entire mind, the undivided personality, is engaged in each and all of these forms of self-activity, either at separate times or at the same time as the case may be.

III. Having this general view of the unity and variety of the human soul, we are better prepared to ask ourselves what the Lord means when He uses the word heart so often in the Scriptures, and what we should mean when we use this same word in our religious speech. To make the matter brief it

may be said that it is quite difficult to find any special meaning for the word heart that is not covered by one or more of these three divisions of human activity, namely, thinking, feeling, willing. Sometimes the word heart is used with reference to the intellect, sometimes it means the emotions, and sometimes again it has reference to the will. There are still other occasions where its use is in the field of two or even all three of these activities.

This threefold use of the word could be proven by a large number of examples from the Scripture. We will call attention to just a few under each division.

1. The Heart as Intellect. The following passages employ the word heart in a sense which clearly indicates that the intellect or thinking activities of the human soul are referred to chiefly.

Genesis vi. 5: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." We find here that the heart is the place of imagination, which by general consent is an intellectual faculty.

Deuteronomy xv. 9: "Beware that there

be not a thought in thy wicked heart, saying, * * * " Here again we find the heart as the place of thoughts, which of course belong to the intellectual activites of the Ego.

Proverbs xxiii. 7: "As he thinketh in his heart so is he." The thinking here is done in the heart. We know that it is done in the intellect; which means that the heart is used synonymously for the intellect.

Luke xxiv. 38: "He said unto them, Why are ye troubled and why do thoughts arise in your hearts?" Jesus recognized the same relation already pointed out and speaks of the heart as the place of thoughts.

These passages are sufficient to show that in some instances at least the word heart is used in the Bible to designate that part of man generally called the intellect, that part where imagination and thinking have their seat.

2. The Heart as Emotion. The passages following show the word heart used in quite a different sense. Here it undoubtedly is used as the seat of the emotions or feelings.

I. Samuel i. 8: "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved?" Grief is here referred to the heart and grief is an emotion.

I. Samuel ii. 1: "And Hannah prayed and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord." Here we find the heart rejoicing just as in the previous passage the heart was grieving. Joy is just as truly an emotion as sorrow and both are located in the heart.

Psalm iv. 7: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." Here an emotion similar to joy is located also in the heart, being caused to spring up there by the Lord Himself.

Proverbs xv. 13: "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." This verse is quite remarkable in that it indicates two opposite emotions, merriness and sorrow, as both being active in the heart; and speaks of the body as being affected by the condition of the heart, "a merry heart maketh a cheerful countenance"; and also shows the effect of the heart on the will, "by sorrow of the heart the spirit is broken."

This second meaning of the heart, namely, as the center of the emotional life, is the most common in both secular and religious speech. When people speak of their heart

they generally mean their feelings. This use we find to be correct and Scriptural, but it is necessary to remember that the word heart is also used with other meanings.

3. The Heart as Will. The will is the deciding factor in the human soul and is that power which puts things into action. One may wish and desire to do a certain thing, but he does not do it until his will gives the command. One may think over the various advantages or disadvantages of doing a certain thing, but he does not begin to do it or cease doing it until the mandate goes forth from his will. A few Scriptures may be selected from the great number which show that the heart is frequently used to express those activities which we know are carried on by the will.

Jeremiah v. 23: "But this people hath a revolting and a rebellious heart; they are revolted and gone." Rebellion is at bottom a stubborness of the will, a refusal to submit to God's will.

Ezekiel xxviii. 2: "Thou art a man and not God, though thou set thine heart as the heart of God." Here the fixed determination of the will or "heart" is referred to.

Daniel i. 8: "Daniel purposed in his heart

that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." This final determination was made in Daniel's will, and was adhered to because his will stood firm for the thing he believed to be right.

Ephesians vi. 6: "Not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart." This means that the will of God is to be done not only outwardly and ostensibly, but as an expression of our deepest and most voluntary determination. Such determination can be held only in that portion of our being which is ordinarily designated the will. Here the expression is "doing the will of God from the heart," which shows that the heart is used in place of the more technical word will.

II. Corinthians ix. 7: "Every man according as he purposes in his heart so let him give." The will is the center of determination and purpose, not only in the act of benevolence but in every activity of the natural or the spiritual life. Here the word heart is used to express this function of the human soul which is more generally designated by the word will.

Many other Scriptures might be added to these, which are literally selected at random, but these are surely sufficient to show that sometimes when the Lord speaks of the heart He refers to that activity of man's being which is used in deciding and purposing and ordering things into action. It is universally admited that this activity is the will.

We do not mean to say that every place in which the word heart is used in the Scripture can be taken and immediately and definitely referred to either the intellect or the emotions or the will. Sometimes it is difficult to place a passage in any one of these three divisions. Quite often the action of the heart referred to is a combination of two of these forms of activity, and occasionally it represents all three.

Sometimes the word is used in such a general sense that it seems to refer not so much to one or more of these three distinct forms of self-activity, but rather to the Ego itself, the conscious subject of these activities. Questions of disposition and temperament, shades of feeling and moods of thought and various other fine distinctions which have to do more with personality as

a unit than with any of these three forms of the activity of personality, are often covered by the word heart.

We may say then in conclusion that this word in its simplest use in the Scriptures means the person himself, the very Ego, the unified personality which is meant by one when he says "I," or when he addresses another as "you." Yet this personality is often regarded in one of the three divisions of its activities, and the heart therefore can frequently be located in connection with one of these divisions. This still means the same unified personality and undivided self, but it means that in a particular instance this self is acting more in the form of volition than of thought or more in the form of feeling than volition, etc., as the case may be.

This quite imperfect review of the use of the word heart is not technical or intended to be dogmatic. It has been given rather to serve as a basis and suggestion for further study among those who are interested in this line of investigation. We need to see that these somewhat technical and verbal meanings are not to be pushed into prominence and made the basis of fundamental doctrine

or serious experiences. Above all we need to be careful lest our inclination to work along these lines makes us the slaves of the letter and deprives us of the liberty and blessing of the Spirit.

The most important thing by far is to be sure that our entire heart, our complete self, thoughts, emotions, will; body, soul and spirit, are brought into subjection to the Holy Spirit and are then taken by Him and raised to a higher plane to continue their natural and God-given form of activity at the Spirit's direction and in the power of the Lord, for the glory of God. If we earnestly seek this blessed place which the Scriptures point out to us as our duty and privilege, we may well afford to disregard a certain amount of terminology and technical discussion.

We do need however some general division of this field, for it is vast; and we need some practical suggestions as to the relation of the various fundamental parts and activities of our complex being to the life of entire sanctification. If the suggestions made in the chapters that have now come to a close prove to be practically beneficial it will be much more valuable than as

though they served chiefly to increase our critical knowledge. God's people as a whole are perishing for lack of knowledge; but along with this they are perishing just as much for lack of living experience. May the Lord help us to use our knowledge of our spirit, soul and body in putting ourselves in a position where He may sanctify us wholly in all these parts and preserve us blameless unto the coming of the Lord Jesus Christ.